

- RELIQUIAE TENEBRAE -

- CULTUS OCCULTUS -

PROJECT ANGELBOOK - VOLUME XII - PART 21



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EZEKIEL REDIK YARBROUGH

Reliquiae Tenebrae – Cultus Occultus –
Project AngelBook – Volume XII – Part 21
By Ezekiel Redik Yarbrough (DBM
ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

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<http://www.compostcoven.org/compost/pentacles.html>

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[About this capture](#)

The Feri Pentacles

The Pentacles of Feri are a meditational device which will teach you a lot about yourself. Try meditating on the points of the Iron Pentacle beginning with Sex, then

Pride, Self, Power, Passion, and back to Sex--making an invoking pentacle. then try going round the edges from Sex to Self, Passion, Pride, Power, and Sex. Think about the relationships between concepts as well as the meaning of each. Some good links to further study include:

http://www.faerywolf.com/essay_ironpentacle.htm an article by Storm Faerywolf on the pentacles

<http://www.reclaiming.org/newsletter/67/pentacle.html> The Iron Pentacle as a meditative tool, by Hilary Valentine of Reclaiming

<http://www.tejasweb.org/html/writings/epistepentacle.html> Epistemology and the Pentacles of Feri

the Pentacle of Iron
The Feri Pentacle of Iron

the Pentacle of Iron
The Feri Pentacle of Pearl

Comparison of various pentacles
Comparison of various pentacles, including the lead pentacles created by Victor Anderson (V) and Gabriel Carillo (G), respectively.

the pentacles and the elements

The five elements and the pentacle

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About this capture
The Iron Pentacle:
Understanding the Harmonics of Consciousness
by Storm Faerywolf

From sex to pride,
from pride to self,
from self to power,
from power to passion
from passion to sex,
the gate is formed.
By my will the gate is opened.
Blessed be.

onsidered to be a foundational exercise of the Feri, the Iron Pentacle has proven to be a powerful symbol of the inner-work that is stressed so strongly in our tradition. Usually taught to students at or near the beginning of their training in order to provide a symbolic container for the work to come, the pentacle quickly becomes a personal mandala for the student, an energetic map that can lend important clues as to where we are wasting our energy, and provide us opportunities to heal imbalances in our inner selves. It is a talisman of great power.

Briefly, the points can be understood as follows:

The point of Sex conceptually represents the creative power of the Universe. It is both polarity and resonance within the current of Divine energy. It is that point of orgasm in which we open to the Universal dance and participate in its creation and in its destruction within each moment.

The point of Pride is our recognition of our own self-worth and the ability to live fully without reservation, allowing our true nature to shine outward while not giving in to the ego's temptation to compare ourselves to others. It is complete innocence, living fully and unabashedly in the moment.

Self represents our full knowledge of our own potential as well as our limitations along with the knowledge of who we are in relation to others and the Universe at large.

Power is the balanced outpouring of our whole being; the focused harmony of all five points in the pentacle which allows us greater access to our own deep potential. It is the projection of ourselves into the world that causes change, that makes magick. It is never manipulative, for true power exists in its own right and finds revelry in co-operative relationships with other beings and points of view.

Passion is our ability to be open to the fullest experience of feeling, whether that be of the highest bliss, or of the deepest depression. It is the true embodiment of ecstasy.

Taken individually, the points on our pentacle represent important aspects of our consciousness that are normally interpreted in a negative light from the standpoint of mainstream society. Even in those times when an energetic relationship to the conceptual point on the pentacle is one that is encouraged by the mainstream, we find the relationship is usually an unhealthy one. One needs only look to the prevalence of sexual imagery in modern advertising, and the unrealistic expectations that it encourages, for an example of this. Our negative relationships are formed and reinforced each time we compare our bodies to those we see in a magazine, each time we feel “selfish” for accepting a compliment or taking pride in our work, and each time we automatically equate power with corruption.

By restructuring our relationships to these concepts we can begin to balance our world-view through the removal of the negative preconceptions already firmly in place within our psyches. This allows us deeper access to our authentic selves unhindered by cultural conditioning, a state poetically referred to in our tradition as “The Black Heart of Innocence”. ♦2003 Storm Faerywolf

It is from this space, this magnificent state of being, that magick is made. Only when we are free from our irrational fears can we begin to truly live, and it is precisely this that the Gods call for us to do. In order to mediate real power into the world (the true function of any priest or priestess) we must first be made pure; we must come to terms with ourselves for exactly who and what we are, and in the face of this truth, begin to live it fully. Easier said than done.

Each point on the pentacle represents a particular wavelength of consciousness that, even when in isolation from the others, is an invaluable aid to the cleansing and development of the psyche. By connecting meditatively to each point, we can begin to discern how its conceptual power flows through us individually, giving us opportunities to notice how we are affected. When I experience the conceptual energy of Pride, for example, I am faced with the possibility of an unhindered boundless wave of self acceptance and love, an experience that, when taken in the greater context of everyday awareness, leaves me with the experiential understanding of how well I am or am not actualizing such acceptance within my own life. If I am living from my heart center, then I am validated in that experience. If I am not, then I am reminded of that center, and encouraged, by example, to allow my energies to flow freely, thus cultivating that sense of pride that I am connecting to.

When used early on in training, it is common to meditate on each point in succession, gaining speed with each pass until the conscious mind can no longer attach itself to any one particular concept, blurring them into one flow of power. From Sex, to Pride, to Self, to Power, to Passion, and back to Sex, the points themselves become energetic

markers, like bands of color in the spectrum, that stand out in the midst of the greater force, and yet are a necessary part of that force, lending to the experience rather than distracting from it.

When taken together, the points on the Iron Pentacle create a kind of harmony, not unlike the voices in a choir, that is greater than the sum of its parts. The five conceptual points of our pentacle interlock to create a kind of “psychic gateway” that leads us deeper into the realms of Faery, and into our own power. When we have actualized each point within ourselves, and are able to maintain a simultaneous connection to each of them and their relationships to each other within our consciousness, then we have embarked upon the remarkable journey: We have made the decision to abandon those negative traits forced upon us by the larger society in favor of a healthy relationship to ourselves, and have taken the first real step towards claiming our Divine birthright: We have decided to become more fully human.

But the question must be posed: Why in a shamanic tradition must we focus on tools and tricks that are obviously centered around affecting the psychological well-being of the student? Why not simply have the student enter into therapy and leave the psyche to the psychologists and the witchcraft to the witches?

It would be unwise to think that the realms of the psychological, the spiritual, and the magickal do not, at the very least, intersect. Much of the training work utilized in many of the branches that teach Feri today bear a striking resemblance to deep therapeutic techniques. Breathing exercises, controlled relaxation, and guided introspection are all techniques that are utilized in both therapy and in modern witchcraft, so what, if anything, makes them different?

One difference is the deep spiritual connection of the community at large. In the presence of a teacher the Iron Pentacle becomes a connection point the student has to the greater Feri community, a symbol of how our diverse energies are interconnected and how they can flow together to form a unified working whole. Even if we each have a different understanding of the conceptual points, we have the work itself in common which leads us to a greater kinship with each other, as witches of the Feri clan. The fact that we each may have been taught differently on the subject merely reinforces the significance of the work to the individual; for the power to remain authentic it must, by definition, change from person to person to reflect the psychic make-up of the individual. When confronted with real power, real results occur. The Iron Pentacle, as a working tool, is a beginning point for understanding the Feri reality. For years practitioners of Feri have used these techniques, with much success, and have revised them to suit their individual needs as practicality demands. When I practice the Iron Pentacle I am filled with the knowledge that this is a path that other practitioners have embarked upon; other Feri have used these signposts in order to better understand their relationship to our Gods, the Universe, and themselves. When I practice, I am in good company.

Another major difference is in the very nature of the powers that we, as Feri, are dealing with. The Gods, Goddesses, Guardians, spirits, and powers that we are working with

are real and not simply in a metaphorical sense as is seen in many modern traditions of the Craft. When I call upon the Gods they show up, providing me with perspectives that I was previously unaware of, or even leading me into situations where I have opportunity to claim and refine my power, my perceptual relationship to the universe.

In my opinion the exercises utilized in the Feri training are (for the right individual) much more powerful in effect than the standard therapeutic model. In addition to being a more direct way to deal with issues and complexes within the psyche, the magickal model enables the student to develop control of their relationship to their environment, and more importantly, provides an experiential understanding of how the world really works. Instead of just reinforcing the old paradigm of separateness, the magickal model does away with such nonsense and instills the understanding of interconnectedness as an experiential reality.

In light of all of this, the Iron Pentacle is, in one sense, a reminder of how that interconnectedness works on a personal level, thus bringing that understanding out into the world at large.

For many modern witches the symbol of the pentagram with its five interlocking points has come to represent the interconnected forces of the five natural elemental principals of the Universe working in harmony. It is a reminder that these forces exist in relation to each other, each serving a unique purpose and yet are interdependent with each other, each relying on the next for holistic balance to be achieved.

The shape of the pentacle with one point upwards is roughly in the shape of the human body with arms and legs outstretched. With this in mind we are reminded of the holographic nature of reality, the microcosm/macrocosm: the idea that the very big is contained within the very small. In each of us exists an energetic map for the entire universe.

The Iron Pentacle takes full advantage of this symbolism providing a framework for grounding the conceptual energy into the human body. While focusing on the points in succession, the energy is generally felt within the body beginning with the point of Sex at the center of the forehead, Pride at the right foot, Self at the left hand, Power at the right hand, and finally Passion at the left foot. By running energy between these points we are able to bring the power of the Pentacle into our bodies in an attempt to free ourselves of blocks that we may possess that serve to hinder our growth.

◆2001 Storm Faerywolf

The pentacle is a way to begin to understand the universe in a personal way, as well as a means to understand ourselves, opening the gate to the Mystery and giving us access to the Star Goddess, the Primordial state of being. Like the iron in our blood, it is the foundation of our lives as well as our magick. As witches of the Feri Craft we are the holders of a sacred key which unlocks nothing less than our true potential, not only as witches but as fully realized human beings. With every breath we learn more about what that may be for each of us.

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SOME USEFUL LINKS...

Faery/Feri Related

Blackheart Feri ~ Poetry, prose & training info from Karina. Initiate and teacher of both Feri and The Third Road ®.
Compost ~ Feri offshoot tradition, extensive online archives.
The F(a)eri(e) Tradition of Witchcraft ~ Page with links to a variety of Feri-related sites.

The Faery Tradition ~ Article written by Anna Korn (and a beautiful image of the Blue God).

The Feri Tradition: Vicia Line ~ Tradition profile at the Witches' Voice.

FFAQ ~ Valerie Walker's Feri FAQ, includes some Vicia-related information but is mostly representative of other lines. (PDF file)

Freeform Craft ~ A secret email cabal for Feri initiates and students, freeformcraft is in the business of fomenting, incitement, and discussage.

Psyche Van Het Folk ~ Belgium radio site with nice bio of Gwydion. Pics!

The Realm of Faerywolf ~ Feri artist, writer and poet. Website mainly focuses on Eclectic Witchcraft and Queer Mysteries. Storm's exceptional art is available for purchase on the site.

Reclaiming ~ Feri offshoot tradition offering public Iron & Pearl Pentacle classes.

Victor Anderson Memorial ~ Memorial at the Witches' Voice.

The White Wand ~ Art and adornment from the realm of Faery. Tools, books, lore and more.

Witch Eye ~ A zine of Feri uprising!

Witchcraft & Magical

Acorn Guild ~ Publisher of great books on Witchcraft, Paganism, tarot, herbalism, gay interests, and more!

Alpenvoodoo ~ Art, chaos & Loas!

The Cauldron ~ Classic Witchcraft zine, some online articles.

Island of Salvation Botanica ~ Sallie Ann Glassman's site.

The Luxifer(a) Research Group ~ Interesting Luciferian site.

Lucky Mojo ~ Quality magical supplies and a treasure-house of online info.

M. Macha NightMare ~ Workshops, writings and more from a talented Witch, writer and ritualist. One of the founding members of the Reclaiming Tradition and a valued community Elder.

The Roebuck ~ Archive of the writings of Roy Bowers (Robert Cochrane).

Sacred Source, JBL Images ~ Statues of many deities.

Satanism and the History of Wicca ~ Controversial and interesting article.

Scarespite ~ Traditional Craft site.

Spell-spinner Candle and Curio ~ Mama Ambota's spiritual supply shop offering hand-made goods, including candles, organic herbs, oils, incense, tobies, as well as complete spell kits.

What is the Traditional Craft? ~ Article by Andrew Chumbley.

Why Wicca Is Not Celtic ~ It isn't...really!

Wild Ideas ~ Great thought-provoking site.

The Witches' Voice ~ Networking, news, and lots of information on Wicca and Paganism.

Music & Song

Serpentine Music ~ Wide variety of pagan music, carries Gwydion Pendderwen's albums.

The Ethnic Musical Instruments Co. ~ Great source for drums and other instruments.

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InfoWorldNewsVoicesTWVShop

http://www.witchvox.com/trads/trad_ferivl.html

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A.D.F. (Druid)

Appalachian

Ar Afalon Tradition

Arician Trad.

Artemisian Faerie Faith

The Avalonian Tradition

Asatru

Blue Star Wicca

British Druid Order

Celtic Reconstructionist Paganism

Church of All Worlds

Church of Wicca (USA)

Correllian

D.C.W.

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Discordianism

Draconian Trad.

Dynion Mwyn Tradition.

Elijan Wicca

Faerie Faith

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Gardnerian Traditional

Golden Dawn

Gwyddonic Order

Hellenism

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Seax Wica

Storyteller Wicca

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Thelema

Trad. British Druidry

Unicorn Trad.

Uniterran Paganism

Universal Eclectic Wicca

Vodou

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The Witches' Voice does not verify or attest to the historical accuracy contained in the content of this tradition profile.

All WitchVox Tradition profiles contain a valid email address, feel free to send your comments, thoughts or concerns directly to the listed author(s)..

vox menus...

Author: Phoenix Willow Posted: Dec. 20, 2003 This Page Viewed: 3,498

TRADITION...

The Feri Tradition: Vicia Line

By: Phoenix Willow

Email: phoenix_willow@earthlink.net

Feri is an initiatory tradition of Witchcraft emphasizing "the more natural and wild forms of human magic and sorcery." [1] It contains a multiplicity of initiatory lineages or "lines," all ultimately tracing back to Victor and Cora Anderson. The tradition's name has been spelled in a variety of ways over time. Early initiates used Fairy, Faery, or Faerie, but

Victor Anderson later changed the spelling to Feri in order to distinguish our tradition from others using similar terms (Faery Wicca, etc.). This change was not universally adopted and some lines of Feri still use the earlier spellings.

Feri is an oral tradition with no canonical book of rituals and lore. It also places a high value on poetic creativity and individual exploration. This has naturally led to variations between the practices of different lines. What follows is an outline of Feri as it is known and practiced in the Vicia line. (Pronounced vee-chee-ah.) In Vicia, we work with a body of material taught by Victor and Cora Anderson to their direct initiates, primarily during the last decade of Victor's life. According to the Andersons, Vicia was also a very early name for the Feri Tradition.

Origins

The historical origin of Feri has long been debated among Feri Witches, and it's doubtful there will ever be a single universally accepted account. However, almost all agree that the first definitely known modern teachers of the Feri Tradition were Victor and Cora Anderson.

According to Victor, Feri is a magical science that was practiced by a small dark-skinned people who came out of Africa tens of thousands of years ago. These are the original Fairy Folk or Little People, and they turn up in the legends of many cultures under different names. The Fairies were reputed to be strongly psychic and highly skilled in the magical arts. Victor considered himself a direct descendent of these small dark people and used to say, "I was not converted, I am kin to the Fairy race!" Because the Fairy Folk traveled so widely and lived so long ago, there are echoes of Feri to be found in practically every culture. (Some Feri Witches see this as a poetic explanation; others see it as literally true.)

The terminology can be a bit confusing because "Fairy Folk" also refers to certain nature spirits and inhabitants of the etheric region. According to the Andersons, the small dark humans known as Fairies had a particularly close relationship to these spirit beings.[2] Victor once said that he considered Feri a good name for the tradition because it included nature spirits, gods, and the ancestral race of small humans. He also said it can mean someone who is powerfully psychic and a worker of magic.

Modern History

Founder Victor Henry Anderson was born on May 21, 1917, in Clayton, New Mexico. Victor was a gifted Craft priest, shaman, and poet, who had strong memories of past lives as a Witch. An accident in early childhood left Victor legally blind, and he had extremely limited physical sight. He was, however, highly skilled at etheric sight and could clearly see auras and other etheric phenomena.

Victor told of being initiated as a Witch by a woman "of the Fairy race" when he was nine years old. One account of this event can be found in Margot Adler's classic book on neo-Paganism, *Drawing Down the Moon*. Not long afterward, Victor was introduced to the Harpy coven. Harpy was a pre-Gardnerian group practicing Witchcraft in southern Oregon in the 1920s and 30s. The Harpy coveners recognized the youthful Victor's talents and included him in their rituals. The names of some of the Harpy coven members have been preserved (but are not public), along with something about their professions. Harpy disbanded shortly before Victor met Cora, and Victor doesn't seem to have kept in contact with the members. As a young teen, Victor was also initiated into Vodou by a Mambo from Haiti who had immigrated to southern Oregon.

Victor was always a tireless student of the occult, and had many teachers and collaborators over the years. His memory was phenomenal, and like the Bards of old, he possessed a vast store of memorized lore, poetry, spells, and songs. Victor had a beautiful speaking and singing voice, and also played the accordion professionally. In 1970, Victor published *Thorns of the Blood Rose*, a book of love poems and poetry rooted in the Feri Tradition.[3]

Cora Anderson was born Cora Ann Cremeans on January 26, 1915, in rural Alabama. Cora's family practiced folk magic and she had a grandfather who was a "root doctor." He cured her of a serious illness in her youth and later shared his magical lore with her. Cora is a natural psychic and an authentic kitchen Witch. She worked for years as a hospital cook and would often infuse healing energy into food for the patients. Cora sometimes refers to herself as a simple "hill Witch," but under that simplicity lies a profound understanding of both life and the Craft.

Cora and Victor first met physically in Bend, Oregon, in 1944. Both immediately felt that they'd already met. They soon realized that their previous acquaintance had been on the astral plane, where they'd traveled together and made love many times before. They were married on May 3, 1944, just three days after their first physical meeting. The newly-weds compared notes and found they'd both grown up in families with magical lore. One of the first things they did together was build an altar. In 1945 their son Elon was born. His name was given to Cora in a dream and means "Oak" in Hebrew.

The young family moved to Niles, California, in 1948. They eventually purchased a home and settled for good in nearby San Leandro. In the mid-1950s, Victor and Cora read Gerald Gardner's *Witchcraft Today* with interest. It seemed that Witchcraft was becoming more public. As a consequence, Victor had the idea of starting a coven based on the Craft knowledge that he and Cora already shared. He also received a letter in 1960 from Leo Martello and several Witches in Italy encouraging him to teach the Craft in California. The result was an early Anderson coven known as Mahealani, which is Hawaiian for "full moon."

In the late 1950s and early 1960s, the Andersons had "brought in," or initiated, several people. One was Gwydion Pendderwen (Tom DeLong), a young man who was a friend of their son. Gwydion went on to become a major contributor to the developing direction of the tradition. He wrote Craft songs and poetry and co-wrote rituals with Victor. Much was added to the existing practices of the Andersons at this time, including some of the Welsh lore that Gwydion so loved. There are some initiates, particularly those of Gwydion's direct lineage, who consider him a co-founder of the Feri Tradition.

In the early 1970s, the Andersons formed a new coven with Gwydion and Alison Harlow, who was an initiate of Gwydion's. When Gwydion married, his wife was initiated and also became part of the coven. Much of Gwydion's beautiful liturgical poetry was written around this time. The group disbanded after a few years and the coven members went their separate ways. Gwydion continued to teach and initiate Feri Witches; he also began teaching something he called "Faery Shamanism." Alison went on to co-found a Feri coven that is still meeting and teaching today. She also trained an apprentice who has begun her own branch of Feri.

The Andersons had been teaching and initiating a variety of individual students outside of the coven, and they continued to do so. One of these initiates was Starhawk. Her best-selling book, *The Spiral Dance*, was influenced by Feri Witchcraft and popularized such Feri concepts as the Three Souls, and the Iron and Pearl Pentacles. Another of these initiates was Gabriel Carillo (Caradoc). Gabriel began developing a systematized body of written Feri teaching materials in the late 1970s. Using these materials, he started teaching Feri in a paid class setting in the early 80s. This was a controversial step, as the Andersons taught via oral tradition and never charged money for Craft training. However, Gabriel believed he could reach more people in classes while still remaining true to the tradition. His lineage came to be known as Bloodrose. Gabriel continued to expand and develop his teaching materials over the following decades, and now teaches internationally and via the Internet. Because of his public accessibility, the majority of people now involved in Feri are related to Bloodrose in one way or another.

The Andersons' teaching method was always very right-brained and informal. There were no classes, no handouts, only conversations and the occasional ritual, usually followed by a home-cooked meal. Discussions with Victor were non-linear and overflowing with information. Someone once aptly remarked that talking to Victor was like to trying to drink from a fire hose. Often the connecting threads and underlying patterns of his information didn't become apparent until much later on. There was also a non-verbal component to Victor's teaching. He was a true shaman, and had the ability to shift the consciousness of his students on a level well below the surface of conversation.

Victor and Cora continued teaching right up until Victor's death in 2001, initiating some 25 to 30 people over a span of 40 or so years. In honor of their 50th wedding anniversary in 1984, Cora wrote and published *Fifty Years in the Feri Tradition*. This book is still the definitive written work on Feri/Vicia theology and practice.[4] It should be pointed out, however, that the tradition cannot be learned from a book. Feri is essentially a mystery religion. Its greatest teachings can only be known after initiation and through direct experience.

Despite the various differences between lineages today, there are some Feri commonalities. Most important is the shared bond of initiatory lineage. All the lines of Feri have knowledge of certain secret Names, and we all receive a hands-on passing of Power at initiation. There also seems to be some liturgy in common - mostly materials from Victor or Gwydion. Most lines emphasize direct personal interaction with deities, nature spirits, and other realms of being. There's often a high level of creativity and a love of things wild, beautiful, and poetic. Feri Witches also tend to emphasize the evolutionary and spiritual development of the Self.

Core Beliefs

Some lines of Feri work primarily with a pantheon of seven deities. However, in the Vicia line we "don't have a set pantheon, but we do deal with groups of gods. It depends on whom we need to deal with. We deal with the gods of the trees, the gods of the rivers, the gods of the rocks, our own personal god.... The thing is that "pantheon" means many or all of the gods, from the Greek."[5]

The primordial deity in Vicia is seen as a Trinity, one made up of the Star Goddess and the Twins. The Twins are the male potency of the Goddess made manifest, for She holds both male and female within herself. As Cora says, "Our Goddess is God Herself. Not only does She have a sex, but She is sex, both male and female."[6] According to Victor, "[T]o think of the Star Goddess as just the chief head of the Feri Pantheon is not right... God was first worshipped as the Mother and the dual Father/Son in one. Just like you have the proton in the center of the hydrogen atom and the electron going around it. It's just as simple as that."[7] The Goddess brought forth the Twins solely because She desired them. They are her son, lover, and other half.

The Twins are not strictly male, as all gods contain both male and female within themselves. They can manifest as a male/male pair, a male/female pair, or a female/female pair. Feri is quite unashamedly sexual, and all of the various pairings are seen as sexually active. The Universe itself was born of the orgasm felt by the Star Goddess when She first made love to the Twins. The Twins can also combine to manifest as a single god (as two candle flames may be brought together to form a single flame).

This fluid approach to both gender and deity is one of the main characteristics of Vicia. Victor taught, "Mere gender, as we think of it here, is always so restrictive. What gives rise to what we call gender, what feminine means and what masculine really means, is like we hear sounds in music or see colors in the spectrum." [8] As a result, Vicia is very open to people of all sexual orientations and sexual magic is not confined to male/female pairings.

An important belief in Vicia is that the gods are not psychological constructs or inspirational ideas, but actual beings. Not only that, we are all part of a single family of evolving consciousness. There's a Feri maxim that states, "God is self and self is God, and God is a person like myself." In Vicia, our ultimate destiny is seen to be joining the company of gods. This work is usually accomplished over the course of many lifetimes. It is not seen as an easy or safe path to follow, but as Victor said many times, "Everything worthwhile is dangerous."

Vicia might almost be described as a universal religion, as at various times it may incorporate elements or work with deities from a broad spectrum of cultural traditions. The Star Goddess is truly She of Ten Thousand Names. She is seen as Isis in Egypt, Kali in India, Cerridwen in Wales. She may appear as a young girl, a mature woman, or an ancient and wise Crone. The Twins manifest in an equally varied number of forms, appearing either separately or as a combined single god. There's even a strand of Luciferianism in Vicia. As in Leland's *Aradia: Gospel of Witches*, Lucifer is sometimes seen as the bright and shining consort of the Goddess. This comfort level with Lucifer is not universal in Feri, however.

Another core belief concerns the structure of the human being. We are believed to have a four-fold nature: a physical body and three selves or souls. In Vicia, the three souls are sometimes referred to as Fetch, Talker, and God Self. [9] These three souls correspond in many ways to the three souls found in Huna. Huna is a metaphysical system based on Hawaiian lore and originally popularized in the writings of Max Freedom Long. Victor had native Hawaiian teachers in his youth; he also knew Max Freedom Long and was a member of Long's organization, Huna Research Associates.

Polynesian religion and magic have been a major influence in Vicia. Other influences include Haitian Vodou, Kabbala, Native American concepts, European folk magic, and Gaelic lore. This is not mere eclecticism, but an acknowledgement of an underlying vision of reality to be found in many cultures. Nor is it cultural appropriation, as Victor's personal heritage was Irish, Scottish, Hawaiian, and Native American. He honored all his ancestral ties and teachers and encouraged his students to do similarly with their own. Vicia students often explore their cultural roots and the magical lore of their personal heritages, as "a Witch's power is in their blood." [10] This is not a hard and fast rule, however.

Ethics and Standards of Conduct

In Vicia, we have a strong code of ethics. At all times we are encouraged to have a high regard both for ourselves and for others. All humans are seen as kin - our brothers and sisters. We treat them with respect and love, and demand respect in return. We continually work to be in right relationship with the gods and each other. We are expected to help our brothers and sisters in the Craft when they are in need. We are also expected not to "coddle weakness" in ourselves or in others. In other words, we strive not to be co-dependent in any lessening of the human spirit. Victor also spoke of the need to balance this concept with compassion for human frailty. We are not blind to the presence of evil, however. Martial magic is seen as a legitimate means of defending our selves and our communities.

There is no corollary to the Wiccan Rede in Vicia.[11] Instead, there's a focus on honor and Kala. Kala is a word borrowed from Hawaiian, meaning "the light, luminescence, pure, bright." In Hawaiian it also carries the meanings, "to loosen, untie, free; to forgive." Cora Anderson writes, "Keeping oneself Kala is extremely important in every activity of life.... It means to keep oneself clean and bright and free from complexes within and without." [12] Complexes may be thought of as energy knotted up by guilt or shame, or by deeply buried limiting beliefs. Being free of complexes allows a healthy and open flow of communication and energy between all three souls. It is also seen as a prerequisite for effective magic.

Some of the key principles of Vicia are embodied in the Feri Star or Decagram. The points of this ten-pointed star represent: Love, Wisdom, Knowledge, Law, Liberty, Sex, Self, Passion, Pride, and Power. Balance is sought in each point and between all of the points. A person who has achieved this balance is said to be "on their points." Ethical actions are a natural outgrowth of this state.

In addition, sexual ethics are very important in Vicia. Victor taught, "We are a sex positive tradition, but you must know the heart of the one you approach. No one must ever be approached with force or poor intent." [13] Sex is seen as a sacred act, and we know that we share the power of creation with the gods. Sexuality is not seen as a game or treated lightly, and we honor the vows we take to each other as lovers or spouses. A state of sexual purity is sought, akin to the innocent sexuality of childhood. In the Vicia line, this state is known as the Black Heart of Innocence.

Organizational Structure and Role of Clergy

In general, Feri doesn't have a set organizational structure. Feri covens exist, but so do

solitary practitioners and loosely affiliated groups. The Vicia line generally favors monogamous couples and covens; however, other arrangements are certainly possible. What structures exist are usually non-hierarchical, and there's no separate clergy. On the other hand, Vicia does honor its elders and teachers. The highest mark of respect is being named a Grandmaster. This title does not confer authority over others, but is instead an acknowledgement of expertise and experience. To become a Vicia Witch is to embark on a never-ending process of growth and learning. Each of us is always working toward personal mastership.

While it's possible to practice some aspects of Feri as a non-initiate, initiation is required for full participation in the tradition. In the Vicia line, initiation comes early in training and is seen as the beginning of the journey. Through initiation we formally join ourselves to the Star Goddess, Twins, and all the gods. We also receive a passing of the power that is known by some as the "Feri current."

Ways of Worship

Vicia is a way of life, a world-view. Worship may therefore be inherent in any and every action. Writing a poem or story, making love, singing, tending a garden, cooking a meal, creating art; all these and more may be seen as acts of reverence offered to the Divine. More formal worship may be found in lunar and seasonal rites, or in various daily practices such as honoring one's God Self and Ancestors. Possession is sometimes practiced as a method for communing with the Gods, although in Vicia the emphasis is placed on training for Self-possession, i.e. full integration with one's own God Self. Many Feri Witches celebrate the same eight great Sabbats as Wiccans, and usually in somewhat similar ways. At Beltane we might raise a Maypole, and at Samhain we commune with our dead.

In Vicia, we work with a unique body of liturgy, spells, rituals, and techniques passed down from the Andersons to their direct initiates and covenmates. Original lore is carefully preserved but new material is also created. Creative inspiration is seen as a mark of close contact with divinity. Cora Anderson writes, "Only the ignorant insist that all our rituals are handed down verbatim from Witch to Witch. Just as the poet and musician can create great work through inspiration so we of the Old Religion can make new rituals and services to our Gods. This religion is not a dead fossil, but a living growing human experience." [14]

Images used above: 1) Victor Anderson with crystal ball, copyright © 1974 Susan Lohwasser; 2) Victor holding an ankh, copyright © 2003 Cora Anderson; 3) Victor and Cora as newly-weds, copyright © 2003 Cora Anderson.

Reading and Other References

Links:

<http://www.vicia.info>

<http://www.cog.org/wicca/trads/faery.html>

<http://www.faerywolf.com>

<http://www.feritradition.org>

<http://www.whitewand.com>

<http://www.witchvox.com/passages/victoranderson.html>

Reading:

Thorns of the Blood Rose by Victor H. Anderson. The classic book of poetry by one of the modern founders of the Feri tradition. Finally back in print, Thorns of the Blood Rose is available on line through the Anderson Bookstore at Lilith's Lantern

<<http://www.lilithslantern.com/bookstore.htm>> and also from The White Wand

<<http://whitewand.com/booksandtools.html>>.

Fifty Years in the Feri Tradition by Cora Anderson. The definitive work on the Feri/Vicia world-view. Newly reprinted and available on line through the Anderson Bookstore at Lilith's Lantern <<http://www.lilithslantern.com/bookstore.htm>> and also from The White Wand <<http://whitewand.com/booksandtools.html>>.

Being a Pagan: Druids, Wiccans, and Witches Today edited by Ellen Evert Hopman. Contains an interview with Victor conducted by Ellen Hopman. (Originally published as People of the Earth: The New Pagans Speak Out.)

Drawing Down the Moon by Margo Adler. Contains an interview with Victor Anderson.

The Spiral Dance by Starhawk. Contains exercises and meditations from Feri and other traditions.

Witch Eye: a Zine of Feri Uprising <www.feritradition.org/Witcheye>

Phoenix Willow

Bio: Phoenix Willow first met the Andersons in 1997. Her teachers, Kalessin and Jim Schutte, are initiates of the Andersons. She was formally initiated into Vicia in June of 2002 and currently lives in Southern California.

[1] Victor Anderson, as quoted in Cora Anderson's book, Fifty Years in the Feri Tradition.

[2] See Cora's book Fifty Years in the Feri Tradition for more on the subject.

[3] Long out of print, Thorns of the Blood Rose is now available again. Internet sources include the Anderson Bookstore at Lilith's Lantern

<<http://www.lilithslantern.com/bookstore.htm>>, and The White Wand

<<http://whitewand.com/booksandtools.html>>.

[4] Newly reprinted in early 2004, Cora's book is available on line through the Anderson Bookstore at Lilith's Lantern <<http://www.lilithslantern.com/bookstore.htm>>, and The White Wand <<http://whitewand.com/booksandtools.html>>.

[5] Victor Anderson in Witch Eye #3, August 2000.

[6] From Fifty Years in the Feri Tradition by Cora Anderson.

[7] Witch Eye #3, August 2000.

[8] Witch Eye #3, August 2000.

[9] See <<http://www.lilithslantern.com/exercises.htm>>.

[10] Oral lore from Victor Anderson.

[11] See <<http://www.witchvox.com/basics/rede.html>>.

[12] In Fifty Years in the Feri Tradition.

[13] From a lecture given by Victor Anderson in 2001.

[14] In Fifty Years in the Feri Tradition.

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About this capture

BYLAWS OF COMPOST COVEN, INC.
A CALIFORNIA RELIGIOUS CORPORATION
ARTICLE 1
OFFICES

SECTION 1. PRINCIPAL OFFICE

The principal office of the corporation for the transaction of its business is located in San Francisco County, California.

SECTION 2. CHANGE OF ADDRESS

The county of the corporation's principal office can be changed only by amendment of these Bylaws and not otherwise. The Board of Directors may, however, change the principal office from one location to another within the named county by noting the changed address and effective date below, and such changes of address shall not be deemed an amendment of these Bylaws:

418 Duncan St. San Francisco, CA 94131

Dated: 1/1/1999

SECTION 3. OTHER OFFICES

The corporation may also have offices at such other places, within or without the State

of California, where it is qualified to do business, as its business may require and as the Board of Directors may, from time to time, designate.

ARTICLE 2 PURPOSES

SECTION 1. OBJECTIVES AND PURPOSES

The primary objectives and purposes of this corporation shall be:

- To confirm in the mundane world the spiritual fact of our position, responsibilities and legal standing as clergy of the Compost tradition of the Wiccan religion
- To promote the principles and practices of our tradition
- To aid those who seek knowledge of our tradition
- To provide a means for affiliated persons or congregations to obtain clergy credentials
- To serve the religious needs of lay members of our religion
- To provide a venue to meet social needs within our religious community
- To laugh and be happy together

ARTICLE 3 DIRECTORS

SECTION 1. NUMBER

The corporation shall have a minimum of three and a maximum of 13 directors and collectively they shall be known as the Board of Directors. The number may be changed by amendment of this Bylaw, or by repeal of this Bylaw and adoption of a new Bylaw, as provided in these Bylaws.

SECTION 2. POWERS

Subject to the provisions of the California Nonprofit Religious Corporation law and any limitations in the Articles of Incorporation and Bylaws relating to action required or permitted to be taken or approved by the members, if any, of this corporation, the activities and affairs of this corporation shall be conducted and all corporate powers shall be exercised by or under the direction of the Board of Directors.

SECTION 3. DUTIES

It shall be the duty of the directors to: (a) Perform any and all duties imposed on them collectively or individually by law, by the Articles of Incorporation of this corporation, or by these Bylaws; (b) Appoint and remove, employ and discharge, and, except as otherwise provided in these Bylaws, prescribe the duties and fix the compensation, if any, of all officers, agents and employees of the corporation; (c) Supervise all officers,

agents and employees of the corporation to assure that their duties are performed properly; (d) Meet at such times and places as required by these Bylaws; (e) Register their postal and e-mail addresses with the Secretary of the corporation and notices of meetings mailed or e-mailed to them at such addresses shall be valid notices thereof.

SECTION 4. TERMS OF OFFICE

Each director shall hold office until the next annual meeting for election of the Board of Directors as specified in these Bylaws, and until his or her successor is elected and qualifies.

SECTION 5. COMPENSATION

Directors shall serve without compensation. They may be allowed reasonable advancement or reimbursement of expenses incurred in the performance of their regular duties as specified in Section 3 of this Article.

SECTION 6. PLACE OF MEETINGS

Meetings shall be held at the principal office of the corporation unless otherwise provided by the Board or at such place within or without the State of California, which has been designated from time to time by resolution of the Board of Directors. In the absence of such designation, any meeting not held at the principal office of the corporation shall be valid only if held on the written consent of all directors given either before or after the meeting and filed with the Secretary of the corporation or after all Board members have been given written notice of the meeting as hereinafter provided for special meetings of the Board. Any meeting of directors, regular or special, may be held by conference telephone, electronic video screen communication, or other communications equipment. Participation in a meeting through use of conference telephone constitutes presence in person at that meeting so long as all directors participating in the meeting are able to hear one another. Participation in a meeting through use of electronic video screen communication or other communications equipment (other than conference telephone) constitutes presence in person at that meeting if all of the following apply: a). Each director participating in the meeting can communicate with all of the other directors concurrently; b) Each director is provided the means of participating in all matters before the board, including, without limitation, the capacity to propose, or to interpose an objection to, a specific action to be taken by the corporation; c) The corporation adopts and implements some means of verifying 1) that all persons participating in the meeting are directors of the corporation or are otherwise entitled to participate in the meeting, and 2) that all actions of, or votes by, the board are taken and cast only by directors and not by persons who are not directors.

SECTION 7. REGULAR AND ANNUAL MEETINGS

At the annual meeting of directors held on the third Saturday of January, directors shall be elected by the Board of Directors in accordance with this section. Cumulative voting

by directors for the election of directors shall not be permitted. The candidates receiving the highest number of votes up to the number of directors to be elected shall be elected. Each director shall cast one vote, with voting being by ballot only.

SECTION 8. SPECIAL MEETINGS

Special meetings of the Board of Directors may be called by the Chairperson of the Board, the President, the Vice President, the Secretary, or by any two directors, and such meetings shall be held at the place, within or without the State of California, designated by the person or persons calling the meeting, and in the absence of such designation, at the principal office of the corporation.

SECTION 9. NOTICE OF MEETINGS

Regular meetings of the Board may be held without notice. Special meetings of the Board shall be held upon four (4) days' notice by first-class mail or e-mail or forty-eight (48) hours' notice delivered personally or by telephone. If sent by mail or e-mail, the notice shall be deemed to be delivered on its deposit in the mails or on its delivery to the e-mail company. Such notices shall be addressed to each director at his or her address as shown on the books of the corporation. Notice of the time and place of holding an adjourned meeting need not be given to absent directors if the time and place of the adjourned meeting are fixed at the meeting adjourned and if such adjourned meeting is held no more than twenty-four (24) hours from the time of the original meeting. Notice shall be given of any adjourned regular or special meeting to directors absent from the original meeting if the adjourned meeting is held more than twenty-four (24) hours from the time of the original meeting.

SECTION 10. CONTENTS OF NOTICE

Notice of meetings not herein dispensed with shall specify the place, day and hour of the meeting. The purpose of any Board meeting need not be specified in the notice.

SECTION 11. WAIVER OF NOTICE AND CONSENT TO HOLDING MEETINGS

The transactions of any meeting of the Board, however called and noticed or wherever held, are as valid as though the meeting had been duly held after proper call and notice, provided a quorum, as hereinafter defined, is present and provided that either before or after the meeting each director not present signs a waiver of notice, a consent to holding the meeting, or an approval of the minutes thereof. All such waivers, consents, or approvals shall be filed with the corporate records or made a part of the minutes of the meeting.

SECTION 12. QUORUM FOR MEETINGS

A quorum shall consist of two-thirds of the currently serving Directors. Except as otherwise provided in these Bylaws or in the Articles of Incorporation of this corporation,

or by law, no business shall be considered by the Board at any meeting at which a quorum, as hereinafter defined, is not present, and the only motion which the Chair shall entertain at such meeting is a motion to adjourn. However, a majority of the directors present at such meeting may adjourn from time to time until the time fixed for the next regular meeting of the Board. When a meeting is adjourned for lack of a quorum, it shall not be necessary to give any notice of the time and place of the adjourned meeting or of the business to be transacted at such meeting, other than by announcement at the meeting at which the adjournment is taken, except as provided in Section 9 of this Article. The directors present at a duly called and held meeting at which a quorum is initially present may continue to do business notwithstanding the loss of a quorum at the meeting due to a withdrawal of directors from the meeting, provided that any action thereafter taken must be approved by at least a majority of the required quorum for such meeting or such greater percentage as may be required by law, or the Articles of Incorporation or Bylaws of this corporation.

SECTION 13. MAJORITY ACTION AS BOARD ACTION

Every act or decision done or made by a majority of the directors present at a meeting duly held at which a quorum is present is the act of the Board of Directors, unless the Articles of Incorporation or Bylaws of this corporation, or provisions of the California Nonprofit Religious Corporation Law, particularly those provisions relating to appointment of committees (Section 9212), approval of contracts or transactions in which a director has a material financial interest (Section 9243) and indemnification of directors (Section 9246e), require a greater percentage or different voting rules for approval of a matter by the Board.

SECTION 14. CONDUCT OF MEETINGS

Meetings of the Board of Directors shall be presided over by the Chairperson of the Board, or, if no such person has been so designated or, in his or her absence, the President of the corporation or, in his or her absence, by the Vice President of the corporation or, in the absence of each of these persons, by a Chairperson chosen by a majority of the directors present at the meeting. The Secretary of the corporation shall act as secretary of all meetings of the Board, provided that, if absent, the presiding officer shall appoint another person to act as Secretary of the Meeting.

SECTION 15. ACTION BY UNANIMOUS WRITTEN CONSENT WITHOUT MEETING

Any action required or permitted to be taken by the Board of Directors under any provision of law may be taken without a meeting, if all members of the Board shall individually or collectively consent in writing to such action. Such written consent or consents shall be filed with the minutes of the proceedings of the Board. Such action by written consent shall have the same force and effect as the unanimous vote of the directors. Any certificate or other document filed under any provision of law which relates to action so taken shall state that the action was taken by unanimous written consent of the Board of Directors without a meeting and that the Bylaws of this

corporation authorize the directors to so act, and such statement shall be prima facie evidence of such authority.

SECTION 16. VACANCIES

Vacancies on the Board of Directors shall exist (1) on the death, resignation or removal of any director, and (2) whenever the number of authorized directors is increased. The Board of Directors may declare vacant the office of a director for cause or who has been declared of unsound mind by a final order of court, or convicted of a felony, or has been removed from office by order of the Superior Court for engaging in fraudulent acts pursuant to Section 9223 of the California Nonprofit Religious Corporation Law. Any director may resign effective upon giving written notice to the Chairperson of the Board, the President, the Secretary, or the Board of Directors, unless the notice specifies a later time for the effectiveness of such resignation. No director may resign if the corporation would then be left without a duly elected director or directors in charge of its affairs. Except for a vacancy created by the removal of a director by the members, if any, of this corporation, vacancies on the Board may be filled by approval of the Board or, if the number of directors then in office is less than a quorum, by (1) the unanimous written consent of the directors then in office, (2) the affirmative vote of a majority of the directors then in office at a meeting held pursuant to notice or waiver of notice complying with this Article of these Bylaws, or (3) a sole remaining director. A person elected to fill a vacancy as provided by this section shall hold office until the next annual election of the Board of Directors or until his or her death, resignation or removal from office.

SECTION 17. NON-LIABILITY OF DIRECTORS

The directors shall not be personally liable for the debts, liabilities, or other obligations of the corporation.

SECTION 18. INDEMNIFICATION BY CORPORATION OF DIRECTORS, OFFICERS, EMPLOYEES AND OTHER AGENTS

To the extent that a person who is, or was, a director, officer, employee or other agent of this corporation has been successful on the merits in defense of any civil, criminal, administrative or investigative proceeding brought to procure a judgment against such person by reason of the fact that he or she is, or was, an agent of the corporation, or has been successful in defense of any claim, issue or matter, therein, such person shall be indemnified against expenses actually and reasonably incurred by the person in connection with such proceeding. If such person either settles any such claim or sustains a judgment against him or her, then indemnification against expenses, judgments, fines, settlements and other amounts reasonably incurred in connection with such proceedings shall be provided by this corporation but only to the extent allowed by, and in accordance with the requirements of, Section 9246 of the California Nonprofit Religious Corporation Law.

SECTION 19. INSURANCE FOR CORPORATE AGENTS

The Board of Directors may adopt a resolution authorizing the purchase and maintenance of insurance on behalf of any agent of the corporation (including a director, officer, employee or other agent of the corporation) against any liability other than for violating provisions of law relating to self-dealing (Section 9243 of the California Nonprofit Religious Corporation Law) asserted against or incurred by the agent in such capacity or arising out of the agent's status as such, whether or not the corporation would have the power to indemnify the agent against such liability under the provisions of Section 9246 of the California Nonprofit Religious Corporation Law.

ARTICLE 4 OFFICERS

SECTION 1. NUMBER OF OFFICERS

The officers of the corporation shall be a President and Secretary-Treasurer. The corporation may also have, as determined by the Board of Directors, other officers. Any number of offices may be held by the same person except that neither the Secretary nor the Treasurer may serve as the President or Chairperson of the Board.

SECTION 2. QUALIFICATION, ELECTION, AND TERM OF OFFICE

Any person may serve as officer of this corporation. Officers shall be elected by the Board of Directors, at any time, and each officer shall hold office until he or she resigns or is removed or is otherwise disqualified to serve, or until his or her successor shall be elected and qualified, whichever occurs first.

SECTION 3. SUBORDINATE OFFICERS

The Board of Directors may appoint such other officers or agents as it may deem desirable, and such officers shall serve such terms, have such authority, and perform such duties as may be prescribed from time to time by the Board of Directors.

SECTION 4. REMOVAL AND RESIGNATION

Any officer may be removed, either with or without cause, by the Board of Directors, at any time. Any officer may resign at any time by giving written notice to the Board of Directors or to the President or Secretary of the corporation. Any such resignation shall take effect at the date of receipt of such notice or at any later date specified therein, and, unless otherwise specified therein, the acceptance of such resignation shall not be necessary to make it effective. The above provisions of this section shall be superseded by any conflicting terms of a contract which has been approved or ratified by the Board of Directors relating to the employment of any officer of the corporation.

SECTION 5. VACANCIES

Any vacancy caused by the death, resignation, removal, disqualification, or otherwise, of any officer shall be filled by the Board of Directors. In the event of a vacancy in any office other than that of President, such vacancy may be filled temporarily by appointment by the President until such time as the Board shall fill the vacancy. Vacancies occurring in offices of officers appointed at the discretion of the Board may or may not be filled as the Board shall determine.

SECTION 6. DUTIES OF PRESIDENT

The President shall be the chief executive officer of the corporation and shall, subject to the control of the Board of Directors, supervise and control the affairs of the corporation and the activities of the officers. He or she shall perform all duties incident to his or her office and such other duties as may be required by law, by the Articles of Incorporation of this corporation, or by these Bylaws, or which may be prescribed from time to time by the Board of Directors. Unless another person is specifically appointed as Chairperson of the Board of Directors, he or she shall preside at all meetings of the Board of Directors. If applicable, the President shall preside at all meetings of the members. Except as otherwise expressly provided by law, by the Articles of Incorporation, or by these Bylaws, he or she shall, in the name of the corporation, execute such deeds, mortgages, bonds, contracts, checks, or other instruments which may from time to time be authorized by the Board of Directors.

SECTION 7. DUTIES OF SECRETARY

The Secretary shall: Certify and keep at the principal office of the corporation the original, or a copy of these Bylaws as amended or otherwise altered to date. Keep at the principal office of the corporation or at such other place as the Board may determine, a book of minutes of all meetings of the directors, and, if applicable, meetings of committees of directors and of members, recording therein the time and place of holding, whether regular or special, how called, how notice thereof was given, the names of those present or represented at the meeting, and the proceedings thereof. See that all notices are duly given in accordance with the provisions of these Bylaws or as required by law. Be custodian of the records and of the seal of the corporation and see that the seal is affixed to all duly executed documents, the execution of which on behalf of the corporation under its seal is authorized by law or these Bylaws. Keep at the principal office of the corporation a membership book containing the name and address of each and any members, and, in the case where any membership has been terminated, he or she shall record such fact in the membership book together with the date on which such membership ceased. Exhibit at all reasonable times to any director of the corporation, or to his or her agent or attorney, on request therefor, the Bylaws, the membership book, and the minutes of the proceedings of the directors of the corporation. In general, perform all duties incident to the office of Secretary and such other duties as may be required by law, by the Articles of Incorporation of this corporation, or by these Bylaws, or which may be assigned to him or her from time to

time by the Board of Directors.

SECTION 9. DUTIES OF TREASURER

Subject to the provisions of these Bylaws relating to the "Execution of Instruments, Deposits and Funds," the Treasurer shall: Have charge and custody of, and be responsible for, all funds and securities of the corporation, and deposit all such funds in the name of the corporation in such banks, trust companies, or other depositories as shall be selected by the Board of Directors. Receive, and give receipt for, monies due and payable to the corporation from any source whatsoever. Disburse, or cause to be disbursed, the funds of the corporation as may be directed by the Board of Directors, taking proper vouchers for such disbursements. Keep and maintain adequate and correct accounts of the corporation's properties and business transactions, including accounts of its assets, liabilities, receipts, disbursements, gains and losses. Exhibit at all reasonable times the books of account and financial records to any director of the corporation, or to his or her agent or attorney, on request therefor. Render to the President and directors, whenever requested, an account of any or all of his or her transactions as Treasurer and of the financial condition of the corporation. Prepare, or cause to be prepared, and certify, or cause to be certified, the financial statements to be included in any required reports. In general, perform all duties incident to the office of Treasurer and such other duties as may be required by law, by the Articles of Incorporation of the corporation, or by these Bylaws, or which may be assigned to him or her from time to time by the Board of Directors.

SECTION 10. COMPENSATION

The salaries of the officers, if any, shall be fixed from time to time by resolution of the Board of Directors, and no officer shall be prevented from receiving such salary by reason of the fact that he or she is also a director of the corporation. In all cases, any salaries received by officers of this corporation shall be reasonable and given in return for services actually rendered the corporation which relate to the performance of the religious purposes of this corporation.

ARTICLE 5 COMMITTEES

SECTION 1. EXECUTIVE COMMITTEE

The Board of Directors may, by a majority vote of directors, designate two (2) or more of its members (who may also be serving as officers of this corporation) to constitute an Executive Committee and delegate to such Committee any of the powers and authority of the Board in the management of the business and affairs of the corporation, except with respect to: (a) The approval of any action which, under law or the provisions of these Bylaws, requires the approval of the members or of a majority of all of the members. (b) The filling of vacancies on the Board or on any committee which has the

authority of the Board. (c) The fixing of compensation of the directors for serving on the Board or on any committee. (d) The amendment or repeal of Bylaws or the adoption of new Bylaws. (e) The amendment or repeal or any resolution of the Board which by its express terms is not so amendable or repealable. (f) The appointment of committees of the Board or the members thereof. By a majority vote of its members then in office, the Board may at any time revoke or modify any or all of the authority so delegated, increase or decrease but not below two (2) the number of its members, and fill vacancies therein from the members of the Board. The Committee shall keep regular minutes of its proceedings, cause them to be filed with the corporate records, and report the same to the Board from time to time as the Board may require.

SECTION 2. OTHER COMMITTEES

The corporation shall have such other committees as may from time to time be designated by resolution of the Board of Directors. Such other committees may consist of persons who are not also members of the Board. These additional committees shall act in an advisory capacity only to the Board and shall be clearly titled as "advisory" committees.

SECTION 3. MEETINGS AND ACTION OF COMMITTEES

Meetings and action of committees shall be governed by, noticed, held and taken in accordance with the provisions of these Bylaws concerning meetings of the Board of Directors, with such changes in the context of such Bylaw provisions as are necessary to substitute the committee and its members for the Board of Directors and its members, except that the time for regular meetings of committees may be fixed by resolution of the Board of Directors or by the committee. The time for special meetings of committees may also be fixed by the Board of Directors. The Board of Directors may also adopt rules and regulations pertaining to the conduct of meetings of committees to the extent that such rules and regulations are not inconsistent with the provisions of these Bylaws.

ARTICLE 6

EXECUTION OF INSTRUMENTS, DEPOSITS AND FUNDS

SECTION 1. EXECUTION OF INSTRUMENTS

The Board of Directors, except as otherwise provided in these Bylaws, may by resolution authorize any officer or agent of the corporation to enter into any contract or execute and deliver any instrument in the name of and on behalf of the corporation, and such authority may be general or confined to specific instances. Unless so authorized, no officer, agent, or employee shall have any power or authority to bind the corporation by any contract or engagement or to pledge its credit or to render it liable monetarily for any purpose or in any amount.

SECTION 2. CHECKS AND NOTES

Except as otherwise specifically determined by resolution of the Board of Directors, or as otherwise required by law, checks, drafts, promissory notes, orders for the payment of money, and other evidence of indebtedness of the corporation shall be signed by the Treasurer and countersigned by the President of the corporation.

SECTION 3. DEPOSITS

All funds of the corporation shall be deposited from time to time to the credit of the corporation in such banks, trust companies, or other depositories as the Board of Directors may select.

SECTION 4. GIFTS

The Board of Directors may accept on behalf of the corporation any contribution, gift, bequest, or devise for the religious purposes of this corporation.

ARTICLE 7

CORPORATE RECORDS, REPORTS AND SEAL

SECTION 1. MAINTENANCE OF CORPORATE RECORDS

The corporation shall keep at its principal office in the State of California: (a) Minutes of all meetings of directors, committees of the Board and, if this corporation has members, of all meetings of members, indicating the time and place of holding such meetings, whether regular or special, how called, the notice given, and the names of those present and the proceedings thereof; (b) Adequate and correct books and records of account, including accounts of its properties and business transactions and accounts of its assets, liabilities, receipts, disbursements, gains and losses; (c) A record of its members, if any, indicating their names and addresses and, if applicable, the class of membership held by each member and the termination date of any membership; (d) A copy of the corporation's Articles of Incorporation and Bylaws as amended to date, which shall be open to inspection by the members, if any, of the corporation at all reasonable times during office hours.

SECTION 2. CORPORATE SEAL

The Board of Directors may adopt, use, and at will alter, a corporate seal. Such seal shall be kept at the principal office of the corporation. Failure to affix the seal to corporate instruments, however, shall not affect the validity of any such instrument.

SECTION 3. DIRECTORS' INSPECTION RIGHTS

Every director shall have the absolute right at any reasonable time to inspect and copy

all books, records and documents of every kind and to inspect the physical properties of the corporation.

SECTION 4. RIGHT TO COPY AND MAKE EXTRACTS

Any inspection under the provisions of this Article may be made in person or by agent or attorney and the right to inspection includes the right to copy and make extracts.

ARTICLE 8 FISCAL YEAR

SECTION 1. FISCAL YEAR OF THE CORPORATION

The fiscal year of the corporation shall begin on the first day of January and end on the last day of December in each year.

ARTICLE 9 AMENDMENT OF BYLAWS

SECTION 1. AMENDMENT

Subject to any provision of law applicable to the amendment of Bylaws of religious nonprofit corporations, these Bylaws, or any of them, may be altered, amended, or repealed and new Bylaws adopted by approval of the Board of Directors.

ARTICLE 10 PROHIBITION AGAINST SHARING CORPORATE PROFITS AND ASSETS

SECTION 1. PROHIBITION AGAINST SHARING CORPORATE PROFITS AND ASSETS

No member, director, officer, employee, or other person connected with this corporation, or any private individual, shall receive at any time any of the net earnings or pecuniary profit from the operations of the corporation, provided, however, that this provision shall not prevent payment to any such person of reasonable compensation for services performed for the corporation in effecting any of its religious purposes, provided that such compensation is otherwise permitted by these Bylaws and is fixed by resolution of the Board of Directors; and no such person or persons shall be entitled to share in the distribution of, and shall not receive, any of the corporate assets on dissolution of the corporation. All members, if any, of the corporation shall be deemed to have expressly consented and agreed that on such dissolution or winding up of the affairs of the corporation, whether voluntarily or involuntarily, the assets of the corporation, after all debts have been satisfied, shall be distributed as required by the Articles of

Incorporation of this corporation and not otherwise.

ARTICLE 11 MEMBERS

SECTION 1. DETERMINATION OF MEMBERS

If this corporation makes no provision for members, then, pursuant to Section 9310(b) of the Nonprofit Religious Corporation Law of the State of California, any action which would otherwise, under law or the provisions of the Articles of Incorporation or Bylaws of this corporation, require approval by a majority of all members or approval by the members, shall only require the approval of the Board of Directors.

WRITTEN CONSENT OF DIRECTORS ADOPTING BYLAWS

We, the undersigned, are all of the persons named as the initial directors in the Articles of Incorporation of _____, a California nonprofit corporation, and, pursuant to the authority granted to the directors by these Bylaws to take action by unanimous written consent without a meeting, consent to, and hereby do, adopt the foregoing Bylaws, consisting of _____ pages, as the Bylaws of this corporation.

Dated: _____

_____, Director
_____, Director
_____, Director
_____, Director
_____, Director

CERTIFICATE

This is to certify that the foregoing is a true and correct copy of the Bylaws of the corporation named in the title thereto and that such Bylaws were duly adopted by the Board of Directors of said corporation on the date set forth below.

Dated: _____

_____, Secretary

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<http://www.compostcoven.org/compost/minutes.html>

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About this capture

MINUTES OF ANNUAL MEETING OF BOARD OF DIRECTORS OF COMPOST
COVEN, INC.

A CALIFORNIA NONPROFIT RELIGIOUS CORPORATION

The Board of Directors of COMPOST COVEN, INC. held its annual meeting on
February 10, 2001 at 418 Duncan St. San Francisco, California. The following directors,
constituting a quorum of the full board, were present at the meeting:

Valerie Walker
Don McFarland

Cynthia Gregory
Diane Fenster (Original Composter, Prime Mover and new Board member)

There were absent:
Robert Gepford
Otis Thompson

ELECTION OF Board

Upon motion, the following persons were unanimously re-elected to the board:

Valerie Walker
Don McFarland
Otis Thompson
Cynthia Gregory
Robert Gepford

Diane Fenster was nominated and elected as a new Board member.

On motion and by unanimous vote, Valerie Walker was re-elected Throne (Chairperson) and presided over the meeting. Cynthia Gregory was re-elected All That (Secretary/Treasurer).

Each officer who was present accepted his or her office.

It was noted that the banana bread provided by All That was excellent.

Minutes of last meeting had been approved via e-mail in Feb 2000.

TREASURER'S REPORT

The funds of this corporation are deposited with PATELCO Credit Union, account number 48029-11.

Account Balance is \$151.58

Donation of \$50 accepted today from Diane Fenster.

CORPORATE SEAL

Proposed form of seal of the corporation is an image of a seal balancing the Compost pentacle on its nose. The words COMPOST COVEN, INC. 1980 should be included in the image. The seal design has been used in training materials but still needs to be fine-tuned so as to work as an actual seal and the be approved. Image needs to be scalable and in a graphic format. Valerie volunteered to work on this.

COMPOSTCOVEN.ORG WEB SITE

Cynthia has registered the domain name of "compostcoven.org". Valerie Walker has developed prototype of web-site at wiggage.com/witchworlds. Decision to use Laughingsquid to host site. All need to review. Can use Cynthia's credit card for pre-payment (we get non-profit and advance payment discount).

Valerie is seeking old copies of CNL (Compost newsletter) for Witches Garden articles

and other relevant material for the web-site.

TRAINING

Valerie and Cynthia taught a basic Wicca class comprising 3 sessions in May-June 2000. Classes were held in Cynthia's home and were by donation. 6 people attended. Proceeds were donated into Compost treasury.

Next version of training:

Would prefer a non-home location for classes open to the public. Need to research potential locations. Also solicit Toads for training assistants.

REQUEST FOR MINISTERIAL CREDENTIALS

Cynthia has received a request from Paul Nagy (former student of Valerie's and initiate) for credentials. Discussion re: what he's been doing for last several years. Qualifications?

Sub-committee of Diane, Valerie and Cynthia will meet to formalize credentials process. The process will be e-mailed to board for input and approval. Process should address application, keeping in touch, standards and process to rescind. Also there is an out-of-state issue re Paul as he's lives in North Carolina.

[Note from Jan-2000 minutes* Criteria for ministerial credentials: Candidate must initiate request. Minimum requirements are; a year and a day practice of craft, the ability to design and perform a seasonal ritual, demonstrated integrity according to the guidelines of our practice. Compost would oversee initiation ceremony.]

INITIATION RITES

Valerie suggests it is time for some of the Toads to consider initiation.

Since there was no further business to come before the meeting, on motion duly made and seconded, the meeting was adjourned.

Dated: Mar 1, 2001

Cynthia E. Gregory, All That

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<http://www.compostcoven.org/compost/andraste.html>
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About this capture

The Faery Tradition
an interview with Andraste by Leah Samul
reprinted from the Compost Newsletter

Q: Each different tradition in the Craft has its own distinguishing features; what is it about the Faery tradition that makes it different from other traditions in the Craft?

A: Fifteen Faery tradition practitioners met in June of 1988 to discuss this and other questions. What they agreed upon as Faery Tradition essentials comprises the following. Many of these features can be claimed by other traditions as well, and various Faery practitioners may accent some of these more than others.

A belief in a particular Faery Power which can be accessed characterizes the lineage, which exists as an ecstatic, rather than a fertility, tradition. A strong emphasis is placed on sensual experience and awareness, including sexual mysticism, which is not limited to heterosexual expression. In this, as in the general spirit of a spiritual exploration, there is more risk-taking encouraged than in other Wiccan traditions which have specific laws limiting behavior, and there is a certain amorality historically associated with the Tradition. We see ourselves, when enchanted, as "fey"--not black, not white, outside social definitions, on the road to Faeryland, either mad or poetical. We are aware that

much of reality is unseen, or at least has uncertain boundaries. As in all the Craft, there is a deep respect for the wisdom of Nature, a love of beauty, and an appreciation of bardic and mantic creativity. There is a specific corpus of chants and liturgical material, much of it stemming from Victor and Gwydion, which provides a frame for Circle-workings, but poetic creativity is highly valued. The practice is heavily invocatory, with encouragement of deity possession, which relies mainly on psychic talent or sensitivity to occur, rather than the existence of a specific induction technique. Rites are stylistically diverse, and may draw from many sources.

There is an initiatory lineage, traceable to Victor, Cora, or Gwydion, although Victor tells of antecedents of the present tradition in the coven in which he was involved in the 1920's and 30's in Oregon. Aspects of the tradition are possession of secret names, the practice of energy-working using the pentacles, a body of poetic and liturgical material, information on the Deities; many archetypes are recognized which are specific to the Tradition, the doctrine of the Three Selves, a cingulum of a specific color, a "tribal" or "clan" feel to the coven, the use of the horned (sometimes called "inverted") pentagram, and to some extent the honoring of a warrior ethic, rather like bushido. For example, we are urged not to coddle weakness, support others in insincerities or self-deceptions, and never submit one's own Life force to anyone or anything, ever, which leads to a fierce openness called the "Black Heart of Innocence."

Perhaps what has gained the most attention is that the Faery Tradition is gender-equal, and all sexual orientations seem to be able to find a niche. For many, there is a strong identification with the realms of Faery and with shape-shifting.

Q: Many members of the Craft would freely admit that modern day Witchcraft has been "put together" from a variety of sources by the leading members of the individual traditions. Gerald Gardner, Raymond Buckland, and even Starhawk have definitely created traditions that bear their own individual stamp. Do you think this is true for Victor Anderson in the Faery tradition? Or more pointedly: is there a Faery tradition separate from Victor Anderson's own writings and influence? Are there other visionaries in the Faery tradition besides Anderson? How much of the Faery tradition do you think that Victor Anderson "made up" by welding ancient sources to his own personal vision?

A: Although Victor is universally recognized as the founding teacher of the tradition, it is possible to identify influences which shaped the tradition before its present form evolved. There is a strong African diasporic influence, primarily Dahomean-Haitian, and the Three Selves theory is an outgrowth of Huna, as described by Max Freedom Long. Further, there are elements from fiction, including Robert E. Howard, H. P. Lovecraft, and the Necronomicon. Neither is Victor the only source for material presently within the tradition. Each initiate seems to draw the tradition in a somewhat new direction and uncover new ground. According to Gwydion, the early Faery Tradition had much in common with the published materials of the Farrars' accounts of outer-court Gardnerian/Alexandrian rituals. I have not seen this today. Some practitioners, such as Gwydion and Eldri Littlewolf, went deeply into shamanic forms. Gwydion also worked extensively with Celtic religion, even learning Welsh, as did Gabriel (né Caradoc) in the

early part of his Wiccan training.

Other influences entered as Gabriel began teaching: Arica training, Tibetan meditation, and a modicum of Ceremonial Magick are all elements. According to Eldri, Caradoc has written some beautiful poetry, both ritual and otherwise, but I have seen little of it. Gabriel's classes are one of the best extant trainings in magical visualization I have encountered. Brian Dragon and members of his lineage have contributed darkly powerful poetry and ritual liturgy, though he was "excommunicated" from the tradition by Caradoc, his initiator, with Victor's assent. This excommunication is not recognized by all members of the tradition. Though there is much borrowing, a central vision is maintained, and this has grown as liturgical material has been amassed. More recently, initiates such as poet Francesca Dubie and songwriter Keara West have added their inspiration to the corpus of material. Since many of the present day initiates have had minimal direct exposure to Victor's presence, and Thorns of the Blood Rose is often out of print, there has been less reliance on Victor's teachings than in earlier days, when Gwydion studied with him for many years, starting at the age of thirteen. Aspects of Victor's practice, such as the African-diasporic tradition, are being strengthened and re-woven into the tradition by initiates with cross-training and initiations in Santeria.

Starhawk has used elements and concepts developed in the Faery Tradition in expressing her beliefs and practice, and in many cases has given the world some of the clearest explanations currently available of concepts such as the Three Selves or the Iron Pentacle.

Q: Looking at the modern day Craft, it seems that there are two main points of focus or approaches to it: one is the shamanic approach, the other is the ecological approach. For example, many covens are active in non-violent action involving the fate of the earth. It seems to me that the Faery tradition is quite shamanistic. Is it at all concerned with the ecological focus that one sees in other branches of the Craft?

A: As the question is posed, I'm not entirely certain what you mean by "ecological" versus "shamanistic" approaches, and I have interpolated that you mean the distinction between political approaches to magickal activity and religio-magickal approaches. It's hard to answer in general terms for the tradition as a whole, since this topic becomes a spectrum of motivations for magickal workings, rather than a strict dyad between political and religious. Individuals will naturally range themselves along the spectrum, according to their wills and karmic tendencies. Also, the people with whom I prefer to work tend to share my perspectives, and will color my impressions. I wouldn't say someone is not a Faery Tradition practitioner because s/he supported or didn't support a particular political stance. Victor and Starhawk, for example, became estranged over politics and particularly over the issue of nuclear power plants and nuclear research. Political magick of the Reclaiming or Earth First! type often makes "traditionalist" witches uneasy, but this is probably more of a challenge to their political worldview, than a critique of magick as a tool.

Other than the Reclaiming branch of initiates, it is probably safe to say that many of the

current practitioners are not openly politically active in demonstrations, civil disobedience, and so forth. But this does not mean that the focus of their magick, or the content of their communications are any less political or even less radical. Politics and religion are not mutually exclusive. The environment is a focus for magickal work throughout the Pagan movement, and the Faery Tradition is no exception. For most of us, our politics grow out of our spirituality, and the mysteries we have experienced, rather than vice-versa.

Q: What is your sense of the place and direction of the Faery Tradition within the neopagan movement?

A: Gods are not just constructs or psychological forces from the collective unconscious. The Gods are real, with a system of morality different from our own, and we have a responsibility to them. The Faery Tradition, in common with initiatory lineages of the Craft which practice possession, is a mystery tradition of power, ecstasy, and direct communication with divinity.

This is in contrast to traditions which practice psychodrama or psychotherapy through ritual. The negative side of this (the Faery) style of working is that we have a lot of initiates who might be classed as "burnouts", who did not return unscathed from between the worlds. the tradition is not for everybody; it is certainly not amenable to mass attendance, like many other Pagan paths. Gabriel has been trying to evolve an outer court and a system of degrees in what was originally a one-degree system. There are more interested seekers than openings with teachers.

Q: If you had a "wish list" for the future of the Faery Tradition within the Neo-Pagan movement, what direction would you like the Faeries to go in?

A: I would like to see a rejoining and sharing among the many "lone-wolves" making up the tradition. It would be nice to able to learn from one another, to discuss liturgy and magickal techniques, and to cast off the divisions and old feuds that kept our elders from functioning well together. I would like to see the cultivation of high standards of teaching, ritual practice, and ethics. I would like to see some more of the solitaires starting to teach.

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- GIFs of the Goddess (Valerie)
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- Correspondences on Seven, Five, Four, and Thirteen (various sources) given to me way back when by Tim (now Oberon) and Morning Glory Zell, and recently unearthed from the archives[a pdf to download]
- The Vee-Deck, a non-Tarot divination deck which consists of all major trumps, including the 22 from the standard Tarot, plus some on-beyond-Zebra cards such as ""The Wounded Warrior", "Fear", "Sex", "It's All Greek To Me", and lots more. And, yes, you can buy it! (Valerie)
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- The Yule Feast of '01 (recipes by Ron Miller, pictures by Valerie Walker, stories courtesy of Maura Sipila)
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Casting the Circle
a simple all-purpose Circle Casting
by Valerie Walker
You will need:

Point candles (yellow for East, red for South, blue for West, green for North, white for Center; or all white if you prefer); an altar (set up in the North) on which you have incense, a bowl of water, some salt, your chalice, your athame, your wand, your pentacle, and a symbol of the Goddess; your cord (if you have been initiated); some wine or juice, some cakes, bread, cookies, fruit or other food.

Procedure:

Light the point candles except for the Center one; light the incense and leave it on the altar. Covenanters stand in a circle. The presiding Priest/ess (HPs) faces altar, takes three knifepoints of salt with the athame from the container of salt, and stirs them clockwise into the bowl of water, saying: "Salt and water, inner and outer, soul and body ..."

HPs shakes the water out over the altar three times, saying: "...be thou purified, be thou cleansed. Cast out all evils of the world of phantasm."

HPs puts athame back in sheath and picks up bowl of salt water. Turning to face other covenanters, s/he says: "Into this cup I cast---- (here follows a list of whatever things, physical, mental or spiritual, s/he wants to get rid of). Depart from me, and return as energy I can use." S/he blows into the salt water, sending all negativity out into the mighty ocean; then visualizes positive energy coming back from the ocean, and takes a sip. HPs passes the bowl clockwise (deosil, the direction of increase) to next person in the circle, who repeats the process. (Some people prefer to pass the bowl counterclockwise [widdershins, the direction of decrease] as a sign that this is an exorcism. It's up to you--if the emphasis is on getting rid of negativity, do it widdershins; if the emphasis is on invoking positive things, do it deosil.)

When the bowl has been around the entire circle, have a designated water priest/ess (WPs) take it. Have a designated fire priest/ess (FPs) take the incense.

Now the three Ps go to each direction in turn to invoke the Guardians of the Watchtowers:

Everyone face East.

HPs: (takes athame, taps three times on the wall or window in front of her, stands in

invoking position with legs apart and arms wide, forming a five-pointed star with her body)

"Hail, Guardians of the Watchtowers of the East
Powers of AIR, Powers of the MIND:
We summon, stir, and call you up;
By the air that is Her Breath
Come to us, come to us, come to us!"
(everybody joins in on the "Come to us")

HPs uses athame to scribe a pentacle in the air, saying: "Blessed be!" (all repeat).

WPs takes bowl of salt water and sprinkles to the East, saying "With Water and Earth I purify the East. Blessed be." (all repeat)

FPs takes incense and waves it in a circle to the East, saying "With Fire and Air, I charge the East. Blessed be." (all repeat.)

Repeat to the other directions. The invocations go as follows:

"Hail, Guardians of the Watchtowers of the SOUTH
Powers of FIRE, Powers of the WILL:
We summon, stir, and call you up;
By the fire that is Her energy
Come to us, come to us, come to us!"

"Hail, Guardians of the Watchtowers of the WEST
Powers of WATER Powers of the EMOTIONS:
We summon, stir, and call you up;
By the water that is Her blood
Come to us, come to us, come to us!"

"Hail, Guardians of the Watchtowers of the NORTH
Powers of EARTH, Powers of the BODY:
We summon, stir, and call you up;
By the earth that is Her body
Come to us, come to us, come to us!"

When the circuit is completed, the assisting Ps put their implements back on the altar; the HPs. turns to the East. Reaching up with the athame, then stooping to touch the ground, saying "As Above, So Below", HPs then turns to face the rest of the Circle and says: "The Circle is cast. The ritual is begun." HPs lights center candle and prepares for invocations of the gods.

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Invoking the Gods

Once the Circle is cast, assemble in a circle around the Central candle to invoke the Goddess. You may use a formal invocation, or a wordless chant; you may wish to invoke one specific attribute of the Goddess depending on your particular needs. Study the Correspondences on Seven and read all the mythology you can, especially Graves, to become familiar with different aspects. Durdin-Robinson is extremely useful as a reference book, too. One invocation which works well for me is the following (be careful not to hyperventilate during this one--people have been known to collapse during it).

NAME TO CHANT: GULA (goo-lah)

COLOR: deep red

CHAKRA: basal

NATURE OF THE ENERGY: the interior heat of the earth

NAME TO CHANT: ANAT (ah-naht)

COLOR: orange

CHAKRA: gut

NATURE OF THE ENERGY: fierce warrior queen, force

NAME TO CHANT: TANIT (tah-neet)

COLOR: yellow

CHAKRA: solar plexus

NATURE OF THE ENERGY: power enlightened by knowledge, light

NAME TO CHANT: ISIS (eye-sis)

COLOR: green

CHAKRA: heart

NATURE OF THE ENERGY: love

NAME TO CHANT: NEITH (neeth)

COLOR: turquoise

CHAKRA: throat

NATURE OF THE ENERGY: communication, order

NAME TO CHANT: PSYCHE (sye-kee)

COLOR: dark blue

CHAKRA: third eye

NATURE OF THE ENERGY: mind, ego

NAME TO CHANT: KORE (koh-ray)

COLOR: purple

CHAKRA: crown, back to earth

NATURE OF THE ENERGY: mystery, the potential of the Goddess in each of us

Stand erect and breathe deeply, holding hands. As you chant each Goddess name, feel the energy rising up out of the Earth and spiralling upward through your body, particularly in each of the seven traditional chakras. Feel the energy in color, feel it coming, first from the East, then from the South, then from the West, then from the North, then straight up from the Center to the next level above. When you reach the top, the crown chakra, let the energy spill out and down to the earth again, to make a complete cycle.

Stand quietly for a few moments to appreciate Her presence.

Then take the wand, and beat out a rhythm for the invocation of the God. You may wish to do a free-form wordless chant, or to call upon a specific aspect of the God. One good all-purpose invocation is the following, initially composed by Arden: "Seed-sower, Grain Reborn, Horned One, come" repeated with gathering intensity and volume until the energy peaks and you feel the presence of the God. This can get pretty rowdy, and the energy is likely to be extremely high, as opposed to the deep reverence and awe generally felt after the preceding invocation to the Lady. This high energy is best used by doing some sort of magickal working which involves tangible objects--a spell, a consecration, or a healing, for example. It is not a good idea to go directly to any sort of tranceworking, as the unused energy will make everyone fidgety and unable to concentrate. If you need to do a tranceworking right away, it is good to do a group back-rub in order to steady the energy, and possibly a group "OM" chant to quieten your bodies down.

During Sabbats, when there is no scheduled magickal working to do, this is the point at which some seasonal observance is made, such as a God-Sacrifice for Lammastide or a Maypole Dance for Beltane; this is generally followed by the blessing of cakes and wine and feasting.

References: Robert Graves, *The White Goddess*; Lawrence Durdin-Robinson, *Goddesses of Chaldea, Syria, and Egypt*

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Your Magickal Tools

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- I. The Athame
- II. The Wand
- III. The Chalice
- IV. The Pentacle
- V. The Mortar and Pestle
- VI. The Wards
- VII. The Cord

Consecrations, I: The Athame

Ritual ingredients necessary: a knife (preferably black-handled and double-edged, but this isn't essential); incense (to represent fire and air); salt water (to represent water and earth); a chalice of wine; magnet or lodestone; earth (a bowl full or potted plant will do, but if you do this ritual outside just use the earth where you are standing); point candles and a center candle.

Procedure: Cast the circle. Invoke the Goddess and god. Take the bowl of salt water, and plunge the athame into it, saying something to the effect of:

"Blessed be thou, blade of iron. By art made, by art consecrated. By water and earth I purify thee."

Pass the athame through the smoke of the incense, saying:

"Blessed be thou, blade of iron. By art made, by art consecrated. By fire and air I charge thee."

Hold the blade in the flame of your center candle until it is heated, then plunge it into the wine, saying:

"Blessed be thou, blade of iron. By art made, by art consecrated. Banish what I would have thee banish. So mote it be. " (do this three times.)

Rub the magnet along the blade of the athame, away from yourself, saying:

"Blessed be thou, blade of iron. By art made, by art consecrated. Attract what I would have thee attract. So mote it be." (do this three times.)

Plunge the blade into the earth, saying:

"Blessed be thou, blade of iron. By art made, by art consecrated. Be used in the service of our Mother the Earth. So mote it be." (do this three times.)

If you are outside, you may choose to leave the knife in the earth for three days, as is traditional; but this is not essential. When you take it out of the earth the third time, kiss the blade, and say:

"Blessed be thou, blade of iron. By art made, by art consecrated. I consecrate thee with a kiss. Serve me well. As I do will, so mote it be."

You can paint your Magickal name in runes on the handle or scribe them into the blade, if you wish. If you haven't yet decided on a Magickal name, wait until your initiation to do it.

This is the Magickal working for this circle, and can be followed by a pathworking if desired, or you may go directly to the cakes and wine, to be followed by the formal Leave to Depart to the directions and the Gods.

It isn't necessary to use the exact words given; they are traditional in many Circles, but your own words, spoken in sincerity from your heart, are the best Magick you can use. Just remember that your athame is the keen blade of your mind, which is used to delineate the difference between the worlds, between one state of awareness and another. Keep that in mind when you cast a circle.

Consecrations, II: The Wand

Ritual ingredients necessary: a wand (must be at least the length from your elbow to longest fingertip, but may be as long as you like over that--see Robert Graves' *The White Goddess* for tree symbolism); incense; a bowl of salt water; candles; almond oil (symbolizing the Sun); your athame.

Procedure: Cast the Circle. Invoke the Goddess and God. Take the bowl of salt water and sprinkle over the length of the wand, saying:

"Blessed be thou, wand of art. By art made, by art consecrated. By water and earth I purify thee."

Pass the wand through the smoke of the incense, saying:

"Blessed be thou, wand of art. By art made, by art consecrated. By fire and air I charge thee."

Take your athame and carve your Magickal name in runes on the wand, saying:

"Blessed be thou, wand of art. By art made, by art consecrated. Be thou an expression of my will. So mote it be."

(If you have not yet picked a Magickal name, just carve your initials on the wand, and carve your Magickal name when you choose one.)

Take a few drops of almond oil and rub them between your hands. Anoint the wand, top to bottom and bottom to top, saying:

"Blessed be thou, wand of art. By art made, by art consecrated. With oil I charge thee. Be thou the instrument of my desire. So mote it be."

Everyone present in unison pounds wands on the floor, chanting:

"Dancing wand, with earth I charge thee. Blessed be."

Follow up with trancework, cakes and wine, and end with Leave to Depart.

This may seem to contain some sexual symbolism. Clever of you to notice. The wand is, in fact, the symbol of the powers of Fire, of Will, of outgoing energy (thought of in this society as being the exclusive province of males, but, as we all realize, belonging to everyone regardless of plumbing). It is, in short, a symbol of the penis; so it may quite appropriately be covered with phallic carvings if you wish. It represents the second side of the witches' pyramid; just as the athame represents Imagination, the wand represents Will.

(Rampant feminists have patience: next we consecrate the Chalice, and we all know what THAT stands for...)

Blessed Be!

Consecrations, III: The Chalice

Ritual ingredients needed: salt, water, incense, oil (some lunar type of oil such as jasmine, lemon, or eucalyptus); red wine; your athame; a chalice and a bowl (the bowl can be of earthenware or metal, as can the chalice; however if you use a chalice of copper or brass, be sure to coat the inside with Varathane or some other non-reactive coating, as the alcohol in wine reacts with these two metals and you can poison yourself. Silver is nice but probably beyond the means of most of us; pewter is excellent, being moon-colored; and, if you are the careful type, a glass goblet would be very pretty. Suit yourself).

Procedure: The initial purification ritual with salt water used to cast the circle will serve to purify your bowl. When doing this consecration in a group, each person should fill his/her own bowl with water and individually add the salt and do a purification rather than passing one bowl around the circle. This bowl will then serve as your container for salt water to purify the chalice.

Cast the Circle as usual, and invoke Goddess and God. Take salt water from the bowl and sprinkle over your chalice, saying:

"Blessed be thou, cup of art. By art made, by art consecrated. By water and earth I purify thee."

Pass the chalice through the smoke of the incense, saying:

"Blessed be thou, cup of art. By art made, by art consecrated. By fire and air I charge thee."

Take your athame and carve your Magickal name or initials in runes on the chalice, saying:

"Blessed be thou, cup of art. By art made, by art consecrated. Be thou the gateway of my dreams. So mote it be."

Take a few drops of oil and rub between your hands. Anoint the outside (NOT the inside) of the chalice , saying:

"Blessed be thou, cup of art. By art made, by art consecrated. With oil I charge thee. Be thou the cradle of pleasure. So mote it be."

Fill the chalice with wine. Pour a libation to the Lady into the bowl of salt water if you are

indoors, on the ground if outdoors, saying:

"Blessed be thou, cup of art. By art made, by art consecrated. Be thou ever filled with the wine of life. So mote it be."

Drink the wine in one draught, and when the cup is empty, turn it upside down and shout "Blessed Be!"

Follow up with trancework, cakes and wine, and end with the Leave to Depart.

The chalice and bowl are the symbols of Water, the great purifying Ocean; they also stand for the womb and the receptive energy in all of us which makes us capable of giving birth (to other human being in the case of some of us, to other kinds of creation in the case of all of us). The West is also the region of the Gates of Death, and the Chalice may also be the bitter cup which we would avoid if we could but may not. The Chalice represents Faith, the third side of the Witches' Pyramid; the Faith that lets us face whatever life and death bring us, be receptive to it, and make creative results come from it. It is our female strength, and our direct connection with the Lady.

Blessed Be.

Consecrations, IV: The Pentacle

The Pentacle symbolizes the element of Earth. Earth is the fourth side of the Witches' Pyramid, the direction of Strength. The Pentacle can be either:

1. a flat round plate of wood or ceramic, used to serve the cakes during Cakes & Wine. This Pentacle will be flat, circular, and fairly large;
2. a container for salt, which stands on the altar and is used at the beginning of the ritual (see Casting the Circle). This may be a covered dish or jar;
3. a separate symbol with no material function. This may be as small or large as you wish, but should be circular and flat.

In all cases it should have a pentacle on its upper surface, either painted, enscribed, sculpted, inlaid, appliqued, embroidered, or whatever appeals to you.

It is a good thing to connect the way you make your living to the materials of your pentacle; for instance, a baker might want to make one of bread-dough; someone who works in wood or clay might make one in their own medium. If you do not work with your hands for a living, the simplest thing to do is to buy a round wooden disk (a cutting board perhaps) and carve a five-pointed star on it. If you don't make any of your other tools yourself, you should make this one: the element of Earth is the one with which we should be most in touch, literally.

Consecrating the Pentacle:

You will need the usual salt water and incense, plus some wine and a little oil of the North (see the Table of Correspondences on Four), and your athame.

Purify as usual with salt water.

Charge as usual with incense.

Anoint with oil, saying:

"Blessed be thou, creature of Earth. Be thou consecrated to the service of Earth. Be the embodiment of my work, of my efforts, of my harvest, of my feasting. In the joy of the body, serve me well. As I do will, so mote it be."

Scribe the pentacle with your athame, saying :

"Blessed be thou, Creature of Earth. By art made, by art consecrated. With my Magickal blade I charge thee. Be thou the embodiment of my work, of my efforts, of my harvest, of my feasting. As above, so below; as below, so above. Serve me well in both realms. As I do will, so mote it be."

While you consecrate your Pentacle, try to energize it with the power of your ambitions and aspirations for your life in the world: wishes for good crops, for freedom from poverty, for the ability to develop your talents, for meaningful work. Whether you use the pentacle as a symbol, or to carry your purifying salt or the cakes of your feasting, the energy you put into it will come through and radiate into your life, giving you a solid base on which you can build whatever you need to build. It will be your connection to the Mother. If you feel the need to ground at any time you can do it by holding the pentacle in your hands, touching it to your forehead, then lowering it to the ground, saying:

"Now let the power pass from me
To end where it was begun
As I do will, so mote it be,
Chant the spell, and be it done!"

This is a good all-purpose way of ending any Magickal work.

Blessed Be!

Consecrations, V: The Mortar and Pestle

Two of the symbols of the Center point are the Cauldron and the Mortar & Pestle. The difference between them is one of form rather than function; if you think about it, you will see that both objects are symbols of transformation. And the Center is the direction of Transformation; in the case of the cauldron, the transformation which happens in the

womb of the Mother, in the cooking pot (because the cauldron IS a cooking pot), the kind of transformation which uses all four elements to produce a fifth, the quinta essentia of the alchemists. Earth produces the meat and vegetables, Water moistens them, Fire heats them, and the Air carries the savor to our noses, arousing hunger. We eat, and transform both the food and ourselves. The food travels through our bodies, to eventually fertilize the earth, and the cycle of transformation goes on.

In the case of the Mortar & Pestle, the imagery is more sexual. Quite overtly so, in fact; as the act of grinding herbs in a mortar with a pestle is a perfect type of the male-female sexual act and the production of something new from it, it stands as a symbol of the relationship between Above and Below, of Goddess and God, of that which gives and that which receives--in short, of the two aspects of our personalities. The Center is the spot at which each of us stands, to judge the Universe and be judged by it. It is all directions and none. It where all the elements meet, in each of us. It is well, therefore, to think of one's cauldron or mortar & pestle as a ritual object which can never really be cleaned, spiritually speaking. Any Magick we do, anything we cook up in the Cauldron of the soul, leaves its traces; and it behooves each to make sure that no poison corrupts it. If you do evil, you will keep evil with you, in the inmost center; and it will slowly poison whatever attempts you make at doing good or preserving yourself. This is the basis of Craften ethics: not so much that "whatever you do will come back to you three times", as the legend goes, but that if you want good soup you must use good ingredients. And you don't use the same pot for soup and for poison, in your own interests. Throwing curses is like pissing into the wind.

How to consecrate the Cauldron/Mortar & Pestle:

You will need: Salt water, incense, your athame, your chalice, wine, an edible oil such as olive, peanut or safflower, and herbs (one each for the seven planets according to the following list):

SUN: angelica, bay laurel, camomile, cinnamon, clove, rosemary, rue, saffron

MOON: bay laurel, ginseng, nutmeg, wintergreen

MARS: basil, cayenne, coriander, garlic, mustard

MERCURY: cinnamon, dill, fennel, fenugreek, mace, marjoram, parsley

JUPITER: anise seed, cloves, mace, mint, nutmeg, sage

VENUS: angelica, cardamom, marjoram, mint, pennyroyal, saffron, tarragon, thyme

SATURN: comfrey, hemp, rue, tarragon, thyme, wintergreen

(Note: these are all edible herbs, but by no means a complete list.)

Procedure: Cast the Circle and invoke as usual. Purify with salt water and charge with incense as usual. Pour a little wine into the Cauldron or Mortar and anoint, saying:

"Blessed be thou, creature of art. By art made, by art consecrated. With the wine of life I charge thee. Blessed Be."

Pour the wine from the Cauldron into the Chalice, to be used later. If you are using

non-edible oils, anoint only the outside of the Cauldron/Mortar; if using cooking oil, anoint the inside as well, saying:

"Blessed be thou, creature of art. By art made, by art consecrated. With the oil of pleasure I charge thee. Blessed Be." (Make sure you don't forget the pestle as well as the mortar.)

With your athame, scribe your name on the outside, saying:

"Blessed be thou, creature of art. By art made, by art consecrated. With this Magickal blade I imbue thee with my power. Serve me well as the vehicle of my transformation. Blessed Be."

Now take the mixture of herbs (which you have already set aside) and pour a little into the cauldron of Mortar. In the cauldron, rub them around the inside; with the Mortar and Pestle, grind them up, saying:

"I mix the herbs to make the spell:
Serve me faithfully and well.
Cauldron of Cerridwen, Blessed Be."
(N.B.: make sure you do all your grinding CLOCKWISE.)

When the herbs are ground to a fine powder with the Mortar and Pestle or rubbed all over the interior of the Cauldron, take them and add them to the wine in the chalice. Stir this mixture with your athame, saying:

"May all my spells work to the nourishment of the body and the enlightenment of the mind, to the clarity of the will and the purity of the emotions, And may I drink true gold all my life. So mote it be."

If you have an iron cauldron, it is advisable to season it in the oven before use, thus:

Rub the Cauldron inside with cooking oil, enough to leave a light film on it. Place it in a 350° oven for an hour, then take it out and, after letting it cool down, repeat the process. Do this three times in all, and if you wish to do this as a ritual (why not? the more rituals the more fun), say:

"Blessed be thou, creature of iron.
By art made, by art consecrated.
Be thou seasoned in the fires of Transformation
to become the vessel of Transformation,
the Cauldron of Rebirth,
the Source of Nourishment,
and the Timbrel of Wisdom. Blessed Be."

The cauldron should be used as a cooking pot whenever possible, not merely relegated

to symbolic status. The Mortar and Pestle, too, should be used for practical herbal work in the compounding of seasonings and healing herbs as well as for Magick. If you do a lot of work with non-edible herbs, e.g., incenses, it might be wise to get a second mortar and pestle for strictly culinary purposes. But there is no reason to neglect the ritual consecration of your food-preparing tools. Your kitchen should be just as much a sacred space as your altar.

In fact, anything that you use a lot should be consecrated: your running shoes, your computer (watch it with the salt water--a token sprinkle will do), your favorite pen...

Blessed be!

The Wards

(thanks to Judy D of COR for this idea)

Wards are small blocks of wood with gemstones set in the top surface, to correspond with the four directions, the God, and the Goddess. They are used in lieu of point candles if you wish to cast a circle and have no candles; or you can set out wards around your bed at night to protect yourself while you sleep, or when you feel the need for protection. If you place them in your home they will serve to mark out a permanent protective circle; and kept in a small bag, they are portable and make an excellent addition to your field kit.

MAKING WARDS: Cut and sand one-inch blocks of wood. Glue gemstones to the top. You may use other objects connected with the Gods and the Elements if you like, but here are some suggested materials for each:

DIRECTION: East (Air)

STONES: white opal, topaz

WOOD: ash, birch

OILS: sandalwood, lavender, cinnamon

DIRECTION: South (Fire)

STONES: carnelian, Mexican opal, bloodstone, ruby

WOOD: pine, cedar

OILS: bay, camomile, clove, patchouli

DIRECTION: West (Water)

STONES: emerald, triplet opal, sapphire, aquamarine

WOOD: willow, alder

OILS: rosemary, myrrh, wintergreen

DIRECTION: North (Earth)

STONES: moss agate, matrix opal

WOOD: rowan, elder

OILS: rose, orris, musk, mint, jasmine

DIRECTION: Center (God)
STONES: garnet, fire agate
WOOD: oak, redwood
OILS: patchouli, clove

DIRECTION: Center (Goddess)
STONES: moonstone, crystal
WOOD: willow, hazel, apple
OILS: eucalyptus, lemon, wintergreen

CHARGING THE WARDS: Purify as usual with salt water. Charge as usual with incense (fire & air). Anoint with the appropriate oil (see chart), mixed in your hand with a little of your saliva or blood, saying:

"Blessed be thou, guardian and protector. Be thou sacred to the service of the Watchtower of the (East, South, West, North). Be thou connected with me to guard me from dangers in the (direction named). Serve me well, as I serve thee. As I do will, so mote it be." Do this for the four directional wards. For the Goddess and God wards, say: "Blessed be thou, guardian and protector. Be thou sacred to the service of the (Lord, Lady). Be thou connected with me to guard me from dangers above and below, within and without. Serve me well, as I serve thee. As I do will, so mote it be."

SETTING THE WARDS: Use in place of point candles at rituals, or to guard you while you sleep. Place the four directional wards as far to the ends of the room or house as physically possible. Place the God and Goddess wards near you, or in the direction from which you feel danger. As you place each ward (clockwise from East, then Goddess, then God), say to each:

"Watch and ward, protect and guard, by the Lady and the Lord."

Place them in inconspicuous corners, by the baseboards or on shelves or moldings where they will not be observed but will pick up influences in the room. When you put them away, pick each up and thank it for guarding you, and say the Leave to Depart to each one exactly as at the end of a ritual. Keep them in a bag when not in use, and get in the habit of carrying the bag with you when you travel. Hang the bag over your bed at night if you are not setting them out to guard you: so that they will pick up your vibrations, you might want to carry them about with you for the first few weeks you have them.

Blessed Be!

The Cord

The Witch's Cord is the badge of initiation and rank in the Craft. While you are yet cordless, you are an apprentice. Your first cord is given to you to mark your entry into

the coven, and your new status as Priest/ess and Witch. In our tradition, this first cord is white, a reminder of the Maiden Goddess. It signifies that you are yet young in the Craft, and that your studies are now really beginning, much like entry to medical school after successfully completing a pre-med program. It means that you know enough to conduct a ritual on your own, that you know the meaning of the various seasonal observances, and that you have absorbed enough general knowledge of the Craft to go on in your studies without having to ask basic questions. It also means that you have made some sort of commitment to the Goddess and Her ways, either working alone or in a coven.

When you receive your White Cord, your measure is taken, and knots are tied in the Cord to denote this fact. This means that you are known, height and breadth and depth, by the Goddess; there is no fooling Her or shucking or sliding away from the responsibilities She has laid upon you in this life. It also means that your co-coveners have taken your measure, and are willing to accept you into the fellowship in perfect love and perfect trust. This bond, which is also symbolized by the Cord, is in some ways closer than a marriage. It takes continual work and care and maintenance.

The Cord is also a tool of binding: you are bound by your oath of faithfulness to the Lady and to the coven; you are bound by the discipline which only you can set upon yourself to study hard and to practice assiduously; and you are bound to follow the leadings She gives you.

After a year and a day as White Cord, you become eligible for consideration as a candidate for Red Cord (second degree). The second cord is red to stand for the Mother aspect of the Goddess, and the attributes of a second-degree Witch are not unlike those of the Mother: nurturing, teaching, organizing, taking care of a coven as High Priest/ess. Some people never attain the Red Cord, but this is no shame: it is not for everyone.

While wearing the Red Cord, a Witch has many responsibilities outside her/himself. Teaching and healing, counseling and organizing, are all things which take a great deal of time and energy--sometimes it seems as though the Red Cord is colored so by the wearer's lifeblood. And after a time of wearing the Red Cord may come the time of moving onward to the next stage, the third degree.

In other traditions, third-degree Witches wear not a cord but a garter. However, in our tradition, the next step onward (not necessarily upward--on occasion this might be a lateral move) is the Black Cord, black to signify the Crone, the repository of Wisdom. Since there have been (up until now) no Black Cord Witches, there is nobody to grant the this cord to the aspirant. Thus it is necessary for the would-be Black Cord to ask the entire coven to call the Goddess into her/him. This completes the circle of energy and signifies that any hierarchical structure used in the coven is there for convenience' sake alone. Once you have been accepted as Priestess and Witch you need bow the knee to nobody. Hopefully, however, you will have the good sense to recognize talent and ability when you see it in another and not let yourself get ego involved in power politics. For a Black Cord Witch the path is away from self-aggrandizement and power and toward that portion of starry wisdom which the Goddess holds out as a gift and a prize at the end of

each particular path.

Nobody is ever entitled to a Cord: a Cord is an indication of commitment to a path of work begun. Whether White, Red, or Black, it is a symbol of the unfinished, of the steps each has to take to reach perfect love and perfect trust.

Blessed Be!

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About this capture

Cakes & Wine

and The Leave to Depart

After your Magickal work is done, it is time to ground out and join with the Lady and Lord in celebration. Take a plate of food and hold it up toward the altar, saying: "Lady and Lord of Life, we thank you for your good gifts. come and share them with us."

Break off a piece of food, and place in the bowl of salt water on the altar as a libation, then take a bite yourself and pass the plate clockwise around the circle.

Take the chalice of wine and bless it likewise, pouring a little into the salt water as a libation and passing it clockwise around the circle. If you are celebrating outdoors with a fire in the center of the circle, throw the libations into the fire instead of the bowl. One nice variation on wine is a mixture of milk and cream sherry (delicious and not very alcoholic), which may be blessed thus:

"Lady of Life, we thank you for the milk from the breasts of the Mother of All. Lord of

Life, we thank you for the intoxicating fire of the vine. As these two marry in the cup, we celebrate your mingling, which gives life to all. Come and share with us."

This particular blessing would be appropriate for Beltane or for a handfasting.

I'm sure you need no instructions on how to feast and celebrate. The Lady says that all acts of love and pleasure are her rituals, so keep it in mind that, in enjoying yourselves, you are acting exactly as religiously as you are at any other part of the ritual, and conversely.

THE LEAVE TO DEPART is extremely important, and, even though it may be getting drunk out, must not be omitted. Close all parentheses: when you have set up a Circle as Magickal space, you must take it down before you leave. The presiding priest/ess must first take the chalice and drain it dry in one draught. Then, face the altar, athame in hand, in the invoking position, and say:

"Lady and Lord of Life, we thank you for being with us, and we ask your blessing ere ye depart to your lovely realms. Blessed be." (All repeat.)

Face the center of the circle, saying:

"Ye Lords of the Watchtowers, spirits of the Four Directions, we thank you for being with us, and we ask your blessing ere ye depart to your lovely realms. And may the Peace of the Goddess be between us, now and forever. Blessed be." (All repeat.)

Face the others present, and, sheathing your athame and crossing your hands over your breast, say: "The circle is open but unbroken."

Open your hands, saying "May the Peace of the Goddess go in your hearts. Merry Meet and Merry Part."

All respond: "And Merry Meet Again. Blessed Be."

A group hug is in order at this point. The party may go on as long as desired. We generally sing a rousing chorus of "Happy Trails To You", but this is not obligatory.

When you clean up, be sure to throw the contents of the libation bowl into a running stream (flush it down the toilet or the sink if you don't happen to have a river handy.) The chalice should have been drained dry by the HPs. Do not blow the point candles out, but let them burn down; or if you have to extinguish them, do it by clapping your hands over each flame, so that the air makes them go out. (This takes practice.) Large point candles can be used over again; candles that were used for a specific purpose should be allowed to burn down, or clapped out and re-lit at another time for the continuation of the same rite. Candlesticks should be cleaned before re-use.

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The Deities

Aspects of the Goddess:

- The Maiden
- The Mother
- The Crone

Aspects of the God:

- The Light God
- The Dark God

Aspects of the Goddess

The Maiden

The Goddess of the new and waxing moon is the Maiden aspect of the Great Goddess. Under her tutelage are childbirth, childhood, all beginnings of endeavors, increase of that which has been planted, growth, new life, the energies regathered for Spring after the slowing down of Winter, the miraculous transformation at the Feast of Brigid of the old Crone (the Cailleach) into the Virgin, Goddess of poetry, smithcraft, and inspiration. When you see the thin sliver of the first new moon in the sky, kiss your fingers to her and turn the silver coins in your pockets for increase of wealth.

The Maiden has little to do with the God; not that she is looked upon as a physical virgin, but that she is especially the Goddess of the unmarried, uncommitted young woman who belongs to herself alone, and who is not concerned with the relationships between the sexes except in terms of their fruit, the birth of children. She is the Wild Maiden, the Huntress, the free young Goddess who roams the woods untrammelled, and who is quick to punish any infringement upon her privacy (think of Actaeon). Her image is pre-eminent among Dianic Witches, because she is Diana, Lady of the Wild Things, Lady of the Woods, Lady of midnight noonlight chase through bracken and fern---not a comfortable sit-by-the-fire Goddess of home and hearth. So many people, men especially, are afraid of her; she bears sharp weapons and does not hesitate to use them.

But to those, male and female alike, who will regard and value her for what she is, not fear her for what she is not, she is warm and kind. To those who have the courage to keep their own independence, to renew their own spiritual virginity periodically as she

must, she brings courage and the will to begin again, to keep on planting seeds even when the harvest will be realized by others yet unborn, The Maiden is the Lady of Potentialities, the Lady of the Future, which can only come to pass if we make it so.

A BEGINNING SPELL

(to be done on a waxing moon)

You will need: seeds, potting soil, flats or egg-cartons, a silver coin (a dime will do), water, salt, incense, wine, oil (a Lunar oil such as jasmine or eucalyptus).

Before you begin:prepare your seeds by folding them in a wet paper towel so they will sprout; mix your potting soil with water in a plastic bag so it is nice and moist.

Place your sprouted seeds, still in their paper towel, and your dime on a plate. Purify the plate, the flats and the bag of soil with salt and water, taking care not to get any on the soil or the seeds: charge with incense. Take the dime and anoint with wine, saying "I dedicate thee to the Lady's service. May thou increase." Anoint with oil, saying, "As these plants grow, may thou grow, and may I grow." Wipe the excess oil and wine off the coin and place it in the soil in your flat. Cover it over, poke holes in the soil and plant the seeds, saying "May my wealth increase, my health increase, and my service to the Lady increase. As I do will, so mote it be." Pat the soil down over the seeds and give them a drink of fresh water, whispering to them just what it is that you want to grow in your life.

When the seedlings show two permanent leaves, it is time to transplant them to a larger pot. This should be done on a waxing moon also. Take the pots outside to a sheltered spot to harden-off before you transplant them into the ground. Be sure to transplant the dime when you transplant the plants.

One appropriate plant to do this spell with is flax--by the time it is ready to harvest you should be ready to begin making your cords in preparation for initiation or elevation to the next degree. Be sure to talk to your plants, inspect them regularly for insect damage, water them, and put your personal energy into them.

Blessed be!

The Mother

The Goddess of the Full Moon is the Mother aspect of the Great Goddess. She is the most familiar aspect of the Goddess to most people on Earth, because even the most patriarchal religions have had difficulty in stamping out her worship, and several have been content to transform her slightly into an "acceptable" object of veneration. Isis, Queen of Heaven, Mother of the Divine Child, took only a little neatening up to become Virgin Mary, Queen of Heaven, Mother of the Divine Child. The neatening generally takes the form of getting rid of the Goddess' sexual proclivities and concentrating on her motherly ones. But the original version of the Mother, the one who was celebrated in

sculpture back in Paleolithic times, is patroness of romantic and erotic love as well as devoted parenthood.

Among her varied forms, both terrible and beautiful, the symbol of the Full Moon catches the human psyche like no other. Connected physically to the tides of Earth and the menstrual cycles of women, shining at night with a mysterious light which carries no heat, she is the symbol par excellence of the unconscious mind and its mysteries; of water, tides and rain; of the abundance of Earth that results from her moist touch on plant life and the urge to procreation which she inspires among animals and men. She is the mirror of the Earth, Dame Habonde, our lady of abundant harvests, of the consummation of desires, of results.

At the same time, she is the visible reminder of the mystery which lives in our own souls, that womanly aspect of each of us, male and female alike. To the God and to men she is Mother, Sister, Lover, Betrayer; to women she is Mother, Mirror, Self as seen mirrored in another's eyes. To all she is Source and Destination, Glory and Mystery.

A SPELL FOR BRINGING ABOUT YOUR DESIRES:

YOU WILL NEED: a red or green candle, your athame, water, salt, incense, wine and any three of the following oils: bay, jasmine, eucalyptus, wintergreen, rose, almond, mint, olive, pennyroyal, myrrh.

Purify your candle with salt water, charge with incense, and anoint with wine, as usual. Carve your name and your desire on the candle, preferably in runes, concentrating on visualizing your wish come true. Anoint the candle with the oil, whispering your wish to it and concentrating on imbuing the candle with your fixed purpose. When the candle is properly charged, say "So mote it be", and wrap the candle up in a piece of cloth.

Burn the candle on the night of the full moon, after first having cast a circle; if you can manage to have a window open so the full moon will shine upon you, this will help. Purify yourself with salt water, and when you have lit the candle, whisper your wish to it once more. Then sit and stare at the candle flame, feeling it join with your burning will. Do this as long as feels right to you; then break the circle but leave the candle to burn down. (It might be well to put the candle holder in a shallow dish of water. If there is any wax left over after the candle has burnt down, you may wish to save it for a mojo bag ingredient.)

Remember: be very clear in your mind just what you want, because you will get exactly what you ask for. If there is any doubt or uncertainty about the object of this spell, it is better to burn a white candle and ask for guidance and clarity from the Lady. After doing any spell, ground with your Pentacle.

The Crone

The waning and Dark Moon aspect of the Goddess is the Crone. She is the Goddess of the end of things, of harvest and the time after harvest before the new seeds are sprouted, when life seems to come to a stop and the forces of growth are buried deep under the ground. She is the Goddess of banishing, of bringing to an end those things which have reached the point at which they require it. She is the Goddess of the wisdom of old age, of hidden things, of darkness and silence and the solitude realized by each living thing as it dies alone.

The Crone is a Shadow-figure to modern society. Even people who resemble the Crone are avoided: old people, especially old women, are figures of fear and loathing. Psychologically, there is much to be said about men's fear of women, and of old women in particular. In her book *THE CRONE*, Barbara Walker states:

"Witch persecutions were one more manifestation of men's never-ending effort to deny that negative archetype, the Crone Mother who can destroy. Modern male prejudices against aging women represent another manifestation of the same effort. Such prejudices are rarely studied with any degree of frankness. Freud himself was subject to this male fear, but made heroic efforts to suppress his own knowledge of it...

"The Crone was the feminine equivalent of the old man with a white beard who lived up in the sky and commanded armies of angels: that is, a naive symbol of a collective idea...The symbol represented a uniquely feminine worldview, unaltered by men, who feared the Crone image enough to leave it alone. They assimilated the Virgin and Mother phases of the ancient Goddess to Christianity, combined them, and deprived the combination of divine status; but the Crone phase was too darkly threatening to be so handled.

"Like old women in general, the symbolic Old Woman haunted the fringes of Western culture, largely unnoticed and unacknowledged except when her 'witchcraft' aroused panic. Because she retained so much of her original prepatriarchal character, she is a valuable study object for modern feminists desirous of reassessing the female image."

--B. Walker, *The crone: woman of age, wisdom and power*, Harper & Row, San Francisco, Cal., 1985.

The traditional caricature of the wicked old witch, the hag cackling over her cauldron, filled with disgusting objects and nauseating brews, is a cartoon version of the mighty Lady of Conclusions. Black, her color, is thought of as the color of evil; the very word "sinister" means "left-handed", and the left is the Lunar direction.

There are valid reasons for these fears. The Crone is not an aspect of the Goddess which tolerates familiarities. She is not cute and cuddly, and she wreaks a lot of pain in her dealing-out of destiny. But if the grain were not harvested, cut down in its prime, where would we get bread? And if life were nothing but birth and growth, how long would there be room for life at all? And if the earth did not have a chance to rest and shelter the unborn seeds, how would new birth take place?

We are afraid of her because we do not know her. Of her above all it is said, "No man has lifted my veil." Everyone is afraid to die, and die we all must. The wisdom of the Crone is granted to those who have come through blind faith, have passed by knowledge, and have had the courage to look their own death in the face.

A BANISHING SPELL

(to be done on the dark of the moon)

Ingredients: paper, pen and ink, two mirrors, black thread, candles (black or white), salt water; myrrh oil mixed with comfrey, hemp, dwale (deadly nightshade), thyme, mullein, or any three of these herbs.

Procedure: Write or draw on the paper what you would banish. Charge it with the full force of your repulsion. Anoint with oil, then with salt water, in the form of a waning moon. Fold the paper and place between two mirrors, with the reflecting sides facing IN. Bind them securely together with black thread or yarn and drip candle wax around the edges to seal. While you do this, envision the energy which emanates from the object of your spell being bounced back on itself, unable to pass the barriers you have set up around it. Say:

" Your eyes are shut,
your cord is cut,
go back to the Mother
with Death as your lover.
So mote it be."

Take the spell to a place where it will not be disturbed and bury it, saying,

"By night your eyes are blinded,
by clay your ears are stopped,
by earth your mouth is sealed,
by rock your limbs are bound;
Thus I lay you down to rest,
still and silent in the ground.
As I do will, so mote it be."

When you have finished the burial, kneel on the ground and say:

"By all the power of three times three,
may this spell harm no other nor return to me
As I do will, so mote it be."

Aspects of the God

The Light God

The God of the Waxing Year, Lord of Light, Sun-God, Grain Reborn: Ra, Apollo, Lugh the Long-Handed--his image seems as bright and clear as the sun at dawn. Consort, brother, son of the Lady, he is born at Yule, is celebrated as the Waxing Light at Brigid, overcomes Night at Eostara, becomes the Lady's lover at Beltaine, and dies at the peak of his power at Litha, when his place is taken by his twin, the Dark God of the Waning Year, who will in turn be replaced the following Yule.

This is one way of looking at the Horned One: as twin brothers who vie for the Goddess' favors, and turn and turn about win the victory. This is the most ancient way of viewing the conflict between growth and decay which is actually no conflict at all, but rather twin aspects of one cyclic process.

The problem with getting a clear view of the God is complicated by the historical changes which have taken place in religious attitudes toward the Male and Female Principles. Ever since the superseding of the ancient matriarchal religions, the God has been, on the one hand, inflated into the Sky-Father, Creator, Jehovah, Source of All (thereby usurping the prerogatives of the Mother as well as absorbing all her solar attributes); and on the other hand, suffered the reverse sort of inflation into the Devil, the Evil One, lumped with the World and the Flesh (the Goddess as Moon/Earth and as Venus) into the evil Trinity which opposes the Divine Trinity. Both of these distortions have worked to cause a like distortion in both men's and women's views of the Male Principle within themselves.

Perhaps a saner view of the light aspect of the God is to be found in the image of the Hero Triumphant: born of a virgin with the winter solstice, raised in hiding from the wrath of earthly rulers, he sets forth on his quest against evil, and in the midst of his triumph is transformed. Upon his death/transformation, he departs for the Island of Appletrees, to sleep and await his rebirth. Sound familiar? King Arthur, Hercules, Luke Skywalker, Jesus of Nazareth, Parzifal, all are variants on the same ancient myth. It is from the time of his birth until the time of his triumph that we see him as the Shining One, God of East and South, Air and Fire. To the Light God, the Hero, the quest is against Evil. He has not yet reached the point where he sees ambiguity, for this is the point of death, the point of his transformation into the Dark God, the point of the Hero Transformed, the point of sunset.

Thus it is that the Light God is the god of youth, of confidence, of adventure, of noble ideals, of the pure song which hums in the heart when life is fresh and new. He is the Seed-Sower, Grain Reborn, ever springing up from under the ground, setting the feet to dancing and making the Lady young and lovely again with his love. He is her lover as well as her son and her brother: if she did not love him, she would not keep giving him birth year after year, even knowing that it would grieve her when he dies.

And he always dies. That is what makes him so beautiful. He never grows old, and he always comes back. Making his cyclic reappearance into one historical lifetime, never to be repeated, was the worst blasphemy the Christians could have brought about to the

religion of the Goddess; and it was only because the Goddess religions had died out as an effective political force at the time that the cult of Jesus of Nazareth was able to gain its ascendancy--and even then it took several centuries to pull it off.

By medieval times, the Goddess was crammed into the figure of the Virgin Mary, and the Light God and Dark God battled for human souls in a purely masculine field. By this time, too, there was not much to choose between them. Neither the Holy Trinity of the Christians nor the Horned God of the Witches has much resemblance to the true state of the masculine psyche, except insofar as it has been warped by social/cultural factors. The true Male Principle is much more akin to True Thomas of Ercelesdoun, who went with the Queen of Elphame and served her for seven years as her true knight: the Hero, the Poet, the one who is transformed by the quest.

I have gone on at such length about the God (and plan to go on longer, about his dark aspect) because I feel that it is a mistake to ignore him, the way certain segments of the Craft do. Obviously, the Female element in spirituality has been neglected (when not actually being persecuted), and the Macho-Man Sky-Thunderer element in the Male Principle has been elevated clear out of all reason in religions of the past two millennia; however, it is just as macho to do no more than reverse the polarity in an attempt to gain back lost ground. What needs to be done about the God, and about the God in both men and women, is for him to be re-transformed, into the Lady's love, into the ever-living, ever-dying sacrifice (John Barleycorn must die if we are to have beer and bread), into the heroic urge.

This is an age with too few heroes, and too little scope for heroes. Men and women seem to be diminished into mere citizens, slots on the IBM cards, scrabbling for physical survival and losing all nobility of mind in the process. It does not have to be so. Just as contact with the Lady makes all ordinary things Magick, contact with the Lord makes all ordinary activities Heroic.

A SPELL FOR COURAGE

If there is something you are afraid of, write it on a small piece of paper in your own blood. Burn it to ashes, and powder the ashes in a mortar & pestle with some cinnamon, nutmeg, & ginger. Use this mixture to flavor a) cookies, b) mulled wine, c) any other food you like. When you mix in the herbs and ashes, consecrate what you are cooking to the service of the God in you. When you eat or drink, know that what you are physically absorbing is the flesh of the God himself, and that his courage is within you. If you like, you can do an invocation, self-blessing, or other charm which will remind you of this fact. One good one is:

May the Sun shine within me, may Mars lend me his courage and Jupiter his strength. Let the blood of heroes run in my veins, and my feet walk in the paths of heroes. My name is _____, and I am brave. (repeat)

If you can do this while looking in a mirror, so much the better. Do this spell in full

daylight, when the sun is shining.

The Dark God

"In the Cycle of the equinox-solstice festivals, the year begins with the spring and the germination of the seed; however, the vision of the Celtic folk sought deeper into the spiritual essence of such a process, and to their consciousness the year began with Samhain, the first of November. Thus they saw the year's beginning marked by the descent of life into the dark of winter, the descent of the seeds into the Earth. With the same consciousness the Celts reckoned the day to begin not with sunrise but with the sunset of what we would call the preceding day. And thus to these people the unconscious darkness of their imagination was not a facet of nature to be feared, but an essential part of their being, out of which conscious thinking could grow. Over the millennia, this mode of consciousness has been replaced by one which fears the darkness, and this corresponds to a way of thinking that marks the day's beginning at dawn, and sees the positive energies and forces of the day dying out into the evening darkness. The night becomes a place of the death of the light, and not pictured as the source of the light." --Adam McLean, *Four Fire Festivals*

The shift of consciousness about which McLean writes is nowhere exemplified better than in the transformation of the Lord of Death and what comes after from the Son of the Mother into the Devil. Just as the Light aspects of the God were taken over by the figure of Jesus as Savior, the God's Dark aspects were made into a threat to keep people in line--and are used in that manner and for that purpose to this day. The popularity of "Exorcist"-type movies show that, even in the minds of those who profess to be removed from credulous acceptance of religious dogma, the dark powers of the unconscious are a source of unease. And certainly with good reason. The unconscious is in direct touch with the sources of our being, the subhuman strata from which we have evolved--an origin which threatens some religions enough that they cannot bear to think about it, but take refuge in myths of creation which effectively separate human beings from the "lower" animals. The Dark God is not merely dark--He is also the Goat-foot God, whose animal origins are bared without shame.

When Persephone was carried off by Hades, she screamed and struggled. But sooner or later the screaming and struggling came to an end, and she accepted the gifts of the God: pomegranate seeds, and his love. By them she was transformed from the Maiden into the Queen of the Underworld. How was this accomplished? What we Witches know about the Goddess' transformation is told thus:

"In ancient time, our Lord, the Great Horned One, was as he still is, the Counselor, the Benefactor, but men knew him as the Dread Lord of the Shadows--lonely, stern and just. But our Lady, the Goddess, would solve all mysteries, even the mystery of Death. And so she journeyed to the Nether-lands, and the Guardian of the portal challenged her, saying, 'Strip off thy garments, lay aside thy jewels, for naught may ye bring with thee into this our land.'

"So she laid down her garments and her jewels and was bound as all living must be who seek to enter the realms of Death. Such was her beauty that Death himself knelt and laid his sword and crown at her feet and kissed her feet, saying, 'Blessed are thy feet that have brought thee in these ways. Abide with me, but let me place my cold hand on thy heart.'

"And she replied, 'I love thee not. Why dost thou cause all things that I love and take delight in to fade and die?'

"'Lady,' replied Death, 'Tis age and fate, against which I am helpless. Age causes all things to wither, but when men die, at the end of time, I give them rest and strength so that they may return. But you, you are lovely. Return not: abide with

"But she answered, 'I love thee not.'

"'Then,' said Death, 'An you receive not my hand on your heart, you must kneel at Death's Scourge.'

"'It is fate, better so,' she replied. And she knelt. And Death scourged her tenderly, and she cried, 'I knew the pangs of love.' And Death raised her and said, 'Blessed Be.' And he gave her the fivefold kiss, saying, 'Thus only may you attain to joy and knowledge.' And he taught her all the mysteries, and he gave her the necklace which is the circle of rebirth.

"And she taught him the mystery of the sacred cup which is the cauldron of rebirth. They loved and were one, for there be three great mysteries in the life of man. Magick (love) controls them all. For to fulfill love, you must return again at the same time and at the same place as the loved one, and you must meet, and know and remember and love them again. But to be reborn, you must die, and be made ready for a new body, and to die you must be born, and without love you may not be born. And our Goddess ever inclineth to love and mirth and happiness and guardeth and cherisheth her hidden children in life: And in death She teacheth the way to have communion, and even in the world, She teacheth them the Mystery of the Magick Circle, which is placed between the worlds."

And the Dark God, who stands at the Sunset Door, rules not only over those dark things which we fear to see, and the death of those things which we fear to lose, but also serves to welcome each of us through our transformation and death into the source of new life and light.

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About this capture

The Vision Quest

Prior to initiation as an adult (a full member of society), many tribal cultures require that the initiate go through an ordeal, or a vision quest. In ancient times, the initiate would be incubated, that is, made to descend physically into a dark place reminiscent of the Underworld of the unconscious, and to sleep there for a specified time. In other cultures, the initiate would be sent out into the woods or desert alone, to face whatever demons he carried in his heart and come back with a sign-- a vision, a new name, some token of transformation which would make him worthy to be a warrior.

In the Craft, initiates take new names. These names are kept secret from all but one's co-covenanters, and are used in speaking to the Gods as identifiers which have come from within rather than being bestowed by society. One's witch-name is a precious secret, and the only magickal tool that one can never lose.

The quest to find one's own true witch-name is a vision quest in the old Native American sense, even if the individual does not physically go out into the woods for three days and nights. It is the quest in the dark of the mind, to be engaged in alone. Nobody can go with you, and there is no real way of communicating what happens during such a quest to anyone else.

If you have studied and practiced ritual and Magick as you have been taught, and thought about what the teachings mean to you; if you are open to messages from your own hidden depths, and willing to incorporate them into your conscious life; if you are able to look at yourself clearly, then you should have little trouble with your own vision quest. But if you have learned Magick and ritual by rote only; if you do not listen to your dreams; if you are enmeshed in self-deception, then it is better for you not to make the attempt, and to wait until you are more ready. The truth is that not all survive initiation. Not all are ready to look the facts in the face and deal with them. Not all are able to be

transformed.

Think it no shame to be afraid. Fear is a healthy reaction to the presence of the Shadow. Only fools go without fear through the Gateless Gate. But there are certain questions you must ask if you are to survive intact the voyage through your own dark places: What do these things mean? and, Who do they serve? It was through his failure to ask these questions that Perceval failed for so long in his quest for the Grail.

We have arrived at a place in the learning of the Craft at which the teacher can no longer say, "This is how it is done." When you go on your vision quest, you go alone and without words. The teacher can only point to the entrance of the cave. What journeys you make in the darkness within, and what dragons you slay, are up to you. Only remember that in what has been said and done before, in the whole course of the teachings, there are hints on how to conduct yourself before the Mighty Ones.

When you return (if you return), you will be on the path of dedication to the Goddess, whose ways are those of Life and Death. Think well before you attempt to tread those paths-- even the Lady had to pass through the realms of Death and feel his scourge. You do not choose your own ordeal-- it is built into you from your life experiences. The rewards of success are sweet: self-knowledge and the unblocking of the power that flows through you. The price is steep: you must let go of any grasping of that power as personally yours, and become transparent to it. And the price will be paid daily for the rest of your life.

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Two Samhain Rituals

A Public Samhain Ritual

This ritual was originally written by a group of Compost Covenanters, directed by Jo Steen, and performed by a cast of dozens on a beach in San Francisco on Samhain night of 1980, and repeated at the site of the old Sutro mansion, high on a hill overlooking the ocean, on Samhain 1988. It was the last big public ritual Compost ever did, and was made notable by the sound (during one of the more solemn moments) of a voice exclaiming, "Holy Shit!!" This was the startled reaction of a group of teenagers who had come up to the site in order to drink, smoke a little weed, and do whatever else teenagers do on high windy hills on Halloween night. They very gamely hung around for the rest of the ritual, and we shared their beer afterward, having (we hoped) educated them a little about Witches.

Compost was indeed Holy Shit.....

PERSONNEL: Centering (male or female) High Priestess, Horned God, Death (male or female), Hekate, percussionist for gongs and rattle

CENTERING: Come now together. Join hands and share with us the understanding of death and rebirth; be as a tree which spreads its roots in the earth, and its branches to the heavens, standing witness to eternal transformation. For death is not a wall against which all thought and all consciousness must cease, but a door, a door to new life, to wonder, and to enchantment. ...Be still now and look within, with closed eyes.

Feel...feel. Feel the earth beneath your feet, feel the roots of your being re-connect with the earth, with the Mother. And as you do, your mind relaxes, your body relaxes, with each breath you take. Breathe deeply, gently, and imagine to yourself a leaf, full of life, as it fades and transforms, to fall and float gently downward, into a flowing stream. In your mind's eye of imagination, see it float effortlessly, down and down the stream of life....See it reach the sea, the vastness of infinity. See it sink gently beneath the waves, gradually releasing its form to become one with the infinite. Whence it came, thence it returns, to feed and nourish new forms, new life, new consciousness, Thus the cycle continues eternal, no thing truly lost, all things truly one. ...And now, open your eyes; feel the warmth, the love and the light of those around you. Let us now begin the ancient rite. Call ye now the powers of the Lord and the Lady, invoke the Force with ourselves and know that that which can be desired can be manifested. Call ye now and be reborn...

ALL: Io! Evohe!

(Purification of altar and preparation of saltwater by HPs)

H.Ps: (in appropriate direction with athame; priest/ess with saltwater and priest/ess with incense follow) Hail, Guardians of the Watchtowers of the East! Powers of Air, powers of the mind! Blow, cleansing winds; sweep away the dust and doubt. We invoke you and call you.

ALL: Come to us! Come to us! Come to us!

H.Ps: Hail, Guardians of the Watchtowers of the South! Powers of Fire, powers of the will! Flame forth, energizing power; burn away cowardice and conceit. We invoke you and call you.

ALL: Come to us! Come to us! Come to us!

H.Ps: Hail, Guardians of the Watchtowers of the West! Powers of Water, powers of the emotions! Flow, ccurrent of dreams; bring forth the hidden vision. We invoke you and call you.

ALL: Come to us! Come to us! Come to us!

H.Ps: Hail, Guardians of the Watchtowers of the North! Powers of Earth, powers of the body! Stand, Mother of mountains; give us your strength. We invoke you and call you.

ALL: Come to us! Come to us! Come to us!

H.Ps: As Above, So Below. The Circle is cast.

ALL:(ad lib) Seed-sower, grain reborn, Horned One, come.

HORNED GOD (enters circle) I am He.

ALL: Sun has set. Night has come.

H.G.: I am the Child of the Night. I am the Winter King.

ALL: Sun has set. Night has come.

H.G.: I am the vine and the harvest. I am the reaper of time.

ALL: Sun has set. Night has come.

H.G.: I am the stag and the hound. I am the dark rider on a white mare.

ALL: Sun has set. Night has come.

H.G.: I am the red river in the cornfield, I am a fallen oak in the grove.

ALL: Sun has set. Night has come.

H.G.: I am the raven's cry at midnight. I am a fearsome beast.

ALL: Sun has set. Night has come.

H.G.: I have torn down cities. I have raised up kings.

ALL: Sun has set. Night has come.

H.G.: I am my mother's son and my father's terror. I am a slain ram.

ALL: Sun has set. Night has come.

H.G.: I am the serpent in the tree. I am the keeper of the keys.

ALL: Sun has set. Night has come.

H.G.: I am purple-haired and two-faced. I am the guardian of the vault.

ALL: Sun has set. Night has come.

H.G.: I am the deliverer from care. I am a woeful countenance.

ALL: Sun has set. Night has come.

H.G.: I am the servant of the triple moon. I am a flaming wheel.

ALL: Sun has set. Night has come.

H.G.: I have danced and hunted. I have devoured my rival.

ALL: Sun has set. Night has come.

H.G.: All are mine as I am Hers. I am the feast in Her cauldron.

ALL: Moon is high (start soft and build)

H.G.: Pan

ALL: Moon is high

H.G.: Sabezios

ALL: Moon is high

H.G.: Dionysus

ALL: Moon is high

H.G.: Cronos

ALL: Moon is high

H.G.: Tammuz

ALL: Moon is high

H.G.: Adonis

ALL: Moon is high

H.G.: Osiris

ALL: Moon is high

H.G.: Shiva

ALL: Moon is high

H.G.: Arawn

ALL: Moon is high

H.G.: Dylan

ALL: Moon is high

H.G.: Arddhu the Dark One

(Pause. DEATH outside circle, draws the triangle and masks)

H. Ps.: Dark Hunter, Destroyer of Worlds, Breaker of Forms, great Alchemist, Transformer.

(RATTLE)

DEATH: (in triangle) I am the changer of form, I am the dark gateway. I am the breaking face of god. I am the deep waters dividing the sands. I am the crucible of life, power of death, gateway to rebirth. I am the shadow grave, the womb from whence all comes again to light. I will transform your rain of sorrow into rainbows of promise.

H.Ps: Death and birth are the children of life. In time we are born. In time we die. Life is immortal. As it was in the beginning, is now and ever shall be. Blessed be.

ALL: Blessed be.

DEATH: Go into darkness...go into light...go without fury...go without fright...go with the coming...go with the going...here is the reaping...here is the sowing...

ALL: Go into darkness...go into light...go without fury...go without fright...go with the coming...go with the going...here is the reaping...here is the sowing...(ad lib until GONG)

(DEATH salts triangle, unmask, leaves mask in triangle and enters circle)

ALL (except H.Ps, H.G., DEATH, CENTERING): Flores para los muertos, flores para los muertos (repeat ad lib through next section)

HEKATE: Samhain, Halloween, All-Souls.

H.Ps, H.G., DEATH, CENTERING: Night of the Dead

HEKATE: The night death walks the streets and the dead wake.

H.Ps. et al: Day of the Dying

HEKATE: When the veils are thinnest between the worlds.

H.PS. et al: Lady of magick

HEKATE: When the gates open between the worlds.

ALL: (whispering) Triune Lady of Magick

HEKATE: I...Hekate

ALL: (ad lib) Hekate...e-ka-tay...ke-kay tay...hecuba...Kubaba...Kybele...

HEKATE: Hekate...Ke-ka-tay...e-ka-tey...I offer my magick to all those at the crossroads. To all those who dare to ask it, it is given.

ALL: It is given.

H.: To the brave

ALL: It is given.

H.: To the brave

ALL: It is given.

H.: Ask

ALL: It is given.

H.: Ask

ALL: It is given.

H.: Ask

ALL: It is given.

H.: To the great

ALL: It is given.

H.: To the small

ALL: It is given.

H.: To the rich

ALL: It is given.

H.: To the poor

ALL: It is given.

To the good /To the wicked /To the weak / To the strong (etc. ad lib)

CENTERING: Wind, water, earth and fire, bring me the boon that I desire!

ALL: Wind, water, earth and fire, bring me the boon that I desire! (repeat ad lib until GONG)

H.Ps.: Celebrate! (pass wine around circle) Drink! Let us prepare the harvest for this feast of all souls. (Pass cakes around circle) Eat! (pause while cakes and wine go around circle)

H.Ps: O Goddess of the Harvest

ALL: We call you forth

CENTERING: O Spirits of the Darkness and Light

ALL: We call you forth

H.Ps.: O Spirits of Freedom and Truth

ALL: We call you forth

CENTERING: O Spirits of the Warriors for Life

ALL: We call you forth

H.Ps: O Spirits of our ancestors

ALL: We call you forth

CENTERING: O God of Justice and Balance

ALL: We call you forth

H.Ps. and CENTERING. (chanted): Guide us in this time of darkness

H.Ps.: for the California condor

C.: For the bald eagle

H.Ps.: for the passenger pigeon

C.: for the timber wolf

H.Ps.: for the majestic buffalo

C.: for the humpbacked whale

H.Ps.: for the singing dolphin

C.: for the grizzly bear

H.Ps.: for the mountain lion

C.: for the tortured trees

H.Ps.: for the slaughtered tribes

ALL: We pause to remember (pause for thirteen heartbeats)

H.Ps. and CENTERING (chanted): Guide us in this time of darkness

H.Ps.: From the polluters of our planet

ALL: Let us deliver ourselves

C.: From the corruptions of world government

ALL: Let us deliver ourselves

H.Ps.: From the dishonesties of the power brokers

ALL: Let us deliver ourselves

C.: From the distortions of media manipulators

ALL: Let us deliver ourselves

H.Ps.: From the isms of intolerance

ALL: Let us deliver ourselves

C.: From wanton violence

ALL: Let us deliver ourselves

H.Ps.: From prolonged grieving

ALL: Let us deliver ourselves

C.: From anticipation of loss

ALL: Let us deliver ourselves

H.Ps.: From all ugliness of spirit

ALL: Let us deliver ourselves

H. Ps. and C.: In us do the dead live
Water flows downhill through us
The sun cools in our bones
We are joined with all living
In one shining web of energy
In us live the dead who made us
In us live the children unborn
Breathing each others' air
Drinking each others' water
Eating each others' flesh
We grow like a tree from the Earth.

(H.Ps. goes to center with wand. ALL begin wordless chant ad lib until peaked and drop called by H.Ps.)

H.Ps. (facing north with athame): All powers called and gathered here, fill us with your grace and wisdom ere you depart to your lovely realms. Help us understand the truth of our eternal life. The circle is open but unbroken. May the peace of the Goddess go in your hearts. Merry meet and merry part.

ALL: And merry meet again. BLESSED BE!

II. Closed Ritual with Dumb Supper:

Samhain Ritual as performed by Willow H.P., Valerie H.Ps., and various other Compost Coveners and friends

(Setup: regular altar in the North with usual implements; table and altar for the Dead in

the West, divided by a veil to represent the veil between the worlds. On both sides of the veil, places are set up for the Dumb Supper; but living flowers decorate the living-world side, and dead ones, skulls, pieces of mirror, and pictures of the dead decorate the dead side. All flowers, dishes, and decorations are white, transparent, or mirrored. There are two point candles for the West, one on either side of the veil. On the veil sits a representation of Eleggua/ Legba/ Hermes, guardian and guide of the threshold. Ritual follows regular Full Moon Rite in purification of coveners and casting of circle.

Then H.P. offers the following toast):

To all the ancient ones from their houses, the Old Ones from above and below. In this time the Gods of the Earth touch our feet, bare upon the ground. Spirits of the Air whisper in our hair and chill our bodies, and from the dark portions watch and wait the Faery Folk that they may join the circle and leave their track upon the ground. It is the time of the waning year. Winter is upon us. The corn is golden in the winnow heaps. Rains will soon wash sleep into the life-bringing Earth. We are not without fear, we are not without sorrow...Before us are all the signs of Death: the ear of corn is no more green and life is not in it. The Earth is cold and no more will grasses spring jubilant. The Sun but glances upon his sister, the earth..... It is so....Even now....But here also are the signs of life, the eternal promise given to our people. In the death of the corn there is the seed--which is both food for the season of Death and the Beacon which will signal green-growing time and life returning. In the cold of the Earth there is but sleep wherein She will awaken refreshed and renewed, her journey into the Dark Lands ended. And where the Sun journeys he gains new vigor and potency; that in the spring, his blessings shall come ever young!

H.P. (pours wine into the cauldron then drinks): Io! Evohe!

H.Ps. (holding wand and knife in God position): Dread Lord of the shadows, God of Life and Bringer of Death. Yet as the knowledge of thee is Death, open wide, I pray thee, thy gates through which all must pass. Let our dear ones who have gone before return this night to make merry with us. And when our time comes, as it must, O thou, the comforter and consoler, the giver of peace and rest, we will enter thy realm gladly and unafraid. For we know that when rested and refreshed among our dear ones, we will be reborn again. By thy grace and that of the Lady, let it be in the same place and time as our dear ones, that we may love again. O Horned One, descend we pray on (N---) thy High Priest and Witch.

(H.Ps. anoints H.P. with sacred oil)

H.Ps: I consecrate thee with oil. (anoint genitals)
I consecrate thee with wine. (anoint R foot)
I consecrate thee with water. (anoint L knee)
I consecrate thee with air. (anoint R knee)
I consecrate thee with fire. (anoint L foot)

I consecrate thee with power. (anoint genitals)

(H.Ps. holds horns over H.P. while all chant):

All: Dark Death, Bright Sun, Lord of Winds, Come!
(as power builds and peaks, H.Ps. places horns on H.P.'s head)

All: IO EVOHE! IO EVOHE! IO EVOHE!

H.P. (holding wand): IO HEKATE of the shining sky
Of the Earth and under
Dark Goddess of the broad roadways
Sorceress of the crossroads
You who walk by night, smoking torch in hand
Dark twin of day and lover of darkness
Who rejoices in the baying of hounds and spilt blood
We summon you, black-winged leader of souls
HEKATE HEKATE HEKATE
Ancient One, giver of terror and wisdom
Come down Goddess (H.P touches H.Ps. on forehead with wand)
Come up Goddess (touch on feet)
Come in Goddess (touch on heart chakra) to us.

H.Ps. (with hood pulled down so face is concealed): I am the terrible Mother, destroyer of men, slayer of men. No man hath ever seen me unveiled. I am the goddess of war and destruction. I bring the storm and the flood and the relentless fire consuming all in its raging path. I am clothed in the terrors of the night and I spare no mercy. I am this, all this. Beware of me. For I am that in you which is the black cat, the cold eye of the fish. I am that in you which is reptilian, clawed, fanged, hissing and howling at the moon. Beware of me. I am this, all this. And yet ye shall seek me out: for I am that in you which shrieks to be one, given only to the moment of desire, freed from restraints. For I am the Mother, the Vision-Maker, Giver of dreams and omens, Sharer of revelations and the understanding of all things. Enter ye who so desires, calling upon the Mother's name with celebration, and upon your lips ye will share my kiss. Enter ye who so desires the Mother in all her ways, for only then shall ye seek me out. I am the Mother, the Daughter, the Sister. I am the Gateway to all mystery...

All coveners chant: Hail Goddess, Queen of Night!
Hail Goddess, Queen of Light! (H.Ps throws hood back, takes moon horns from altar and crowns self)

THE DUMB SUPPER: (Without a sound and walking backward, approach the veiled shrine of the Dead in the West. Unveil the shrine, light a candle. Burn incense and offer milk and honey. Mentally chant:)

By the mysteries of the Deep,

By the flames of Banal,
By the Power of the East,
By the Silence of the Night,
And by the holy rites of HEKATE
I call thee by the ties of love,
O spirit of (N---)
To break thy eternal fast with me
SO MOTE IT BE!

(Replenish incense, then go backward and silently to the feasting table, which is set on white cloth for you with quarter portions for each dead guest. You must not look at the places set for the dead. Eat the repast, and when finished walk backward to the shrine of the dead. Replenish incense and extinguish candles. Repeat deceased's name three times, then mentally chant the great necromantic charge):

Allay Fortission Fortissio Allynson Roa!

(Mentally welcome the deceased. Open your eyes slowly and see what you can see. Enjoy this melding of the mind with the dear departed. When the current slackens, chant out loud, but softly):

Your cord is cut, your eyes are shut
Go back to the Mother with Death as your lover
(Repeat and build to a peak. Drop and let the power be released on the winds to travel home with the dead)

LITANY OF SAMHAIN (As in previous ritual, from "O Goddess of the Harvest" to "We grow like a tree from the Earth")

(H.Ps. goes to center with wand. All begin wordless chant ad lib until peaked and drop called by H.Ps.)

H.Ps. (facing north with athame):
Lady of the shining castle
By the Bull I conjure thee
To let the power pass from me
(facing west) Lady of the flowering islands
By the Snakes I conjure thee
To let the power pass from me
(facing south) Lady of the fertile lands
By the Goat I conjure thee
To let the power pass from me
(facing east) Lady of the morning sky
By the Lion I conjure thee
To let the power pass from me

(use the banishing pentagrams and watch them dissolve into colored mist and fire.
H.Ps.pick up wand. All hold on to and hold aloft while chanting):

Now let the power pass from me
To end where it was begun
As I do will so mote it be
Chant the spell and be it done! (bring wand to floor on last word)

H.P.: All powers called and gathered here, fill us with your grace and wisdom ere you
depart to your lovely realms. Help us understand the truth of our eternal life. The circle
is open but unbroken. May the peace of the Goddess go in your hearts. Merry meet and
merry part.

All: And merry meet again. BLESSED BE!

blessed be and happy trails

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<http://www.compostcoven.org/compost/yule.html>

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[About this capture](#)

Significance & all that: YULE=IUL=WHEEL!!!

The Wheel continues to turn, ending another year. This festival heralds the beginning of Winter, but is a celebration also: the light RETURNS starting today, the sun gets closer & the days longer, nights shorter...a hint of the Spring to come...

The Myth, or one version of the many Yule myths around the world:

The Child of Light is born on this dark night, the Sun/Son, and the Lady is a mother to the coming year...The Dark surrounds us, but there's a light at the end of the tunnel. We're struggling and questing now, but it WILL pay off, surely as Spring follows Winter: the journey really does have its own rewards (that's the lesson of Winter), and our work & plans will materialize (the flowering of spring)...

Lucina is the Sun Goddess, the Goddess of Light. She is in the midst of Her Winter now, in the dark cave, the Underworld, on her quest. Her King-Lover is gone (sacrificed at the Mid-Summer Solstice), and She is searching through the furthest lands, even the land of the dead, to find Him and restore Him to life through Her love

...But as She journeys, She learns & grows strong and even confronts Death itself in Her quest for discovery. Finally, She triumphs over Death & darkness with the gift of life. She is pregnant by Her Lover, and this is what we celebrate today: the triumph, in the end, of LIFE and LOVE. She gives birth to the Child of Light, who grows up to become the Lover; for She CONTAINS all and BRINGS FORTH all, even the One She loves. So it is each of us creates our worlds/lives/environments/destinies, through our lessons, struggles, self-discoveries and journeys of our own: when we're aware of LOVE. and bring love into our lives and works, we too are restored to full life, and triumph over the (sometimes necessary) darkness in ourselves. (pewh!)

Wreath-spell: This is a group-working, to bring strength to the Gang as an entity in itself, as well as ourselves. We weave stuff into the wreath--cloth or ribbon or yarn of colors significant to you, perhaps braided; written spells & prayers; drawings; objects; etc.--while concentrating on the strength of the group & ourselves (we could chant, low and concentrated: an example:

"We die and are reborn
The Wheel is ever-turning"
or anything appropriate.)

The wreath is lots of things. It's us; it's our trophy for getting through this INSANE year; it's our symbol of our Journey, both as a group & every day; it's a symbol of our struggle to know ourselves & each other and what the Winter dark means to us: its deep inner work, its changes, its pride & strength & discarding what is not essential. It represents the diverse elements that make this ever-changing group what it "is", and the working toward the ideal level of perfect love and perfect trust, working toward trusting each other, confronting each other and making powerful magick together. The wreath

represents us in our Winter, and will be burned at the Brigit-Candlemas festival (Feb. 2) to celebrate spring, fecundity, physical results materializing and a LAYING-DOWN of all this dark stuff! Today: be faithful, for there is not only a light at the end of the tunnel (being born today), but also a beautiful, full-blown SPRING after every winter. Today we celebrate HOPE, the birth of Hope; new ideas, new strength, and a "second wind"...

Mojo-spells: We can give these to friends or take them home to keep around, wear, carry, etc. While the wreath represents the trip we're on, and is a group-"trophy", the mojos are for protection & blessings on the way. They can be any form (check the supply box), and for any purpose. They can be for learning & getting as much out of this time as possible, or for integrating discoveries into your daily life; they can protect your health during the winter weather; they can be for love, creativity, money, discipline, friendship, or anything you think up. Perhaps you'd like to make one to bring Spring into your life a little early!

RITUAL: Cast circle as usual, keeping the point of the whole thing in mind...light the center candle. Invoke the Lady:

Welcome, Lucina, Welcome the Light!!
Slowly the circle completes again.
Dark Hekate turns and gives way
To the Light again!

Join hands and think about the Light for a minute; hum to raise energy. Become aware of the Light around us: the field of light we stand in, in our Sacred Space; the molecules of Light that we ARE; the mysteries of firelight, candle-lights. Give us a minute, then Invoke the Lord:

Friends, we are awake in the night.
Now we turn the wheel to bring the light.
We call the Sun from dead of night!
Welcome the newborn King!

Give us a minute, meditating on the birth of new Hope & Strength, the child of Light who will grow up to become a great Hero, be cut down as the Wheel turns, and be born again and again, just as all projects, people, and life on Earth are cyclical...

Do the Wreath-spell. If there are a lot of people we can pass it around, each contributing & speaking their thoughts & hopes; OR we can set it in the center and all work on it/charge it up. Put it on the altar when done--we'll save it for Brigit. Here we can either bless the cakes & wine, and work on our mojos while we celebrate, or if some of us feel it would dissipate energy, we can work on our mojos first.

Cakes & wine & pigging out as usual, end as usual, with a BIG HUG for all of us.

B.B.!!! and HO HO HO!! --DIANA

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<http://www.compostcoven.org/compost/brigid.html>

25 captures

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2003 2004 2006

[About this capture](#)

Brigid Ritual

freely adapted from various sources (thanx to Willow and Adam McLean)

(ALTAR SETUP: in center, bowl of earth with one large white taper; white candles for each person present lying nearby. Sage in mortar, matches and feather nearby. Salt, water in bowl. Goddess and God images. White flowers if possible.)

H.Ps. (Light point candles. Purify with salt water. Purify with burning sage. Cast circle.):

This is the night of Brigid, the Feast of the Waxing Light. Tonight the Goddess makes her annual transformation from Crone to Maiden, from Winter to Spring.

We celebrate the powers of Inspiration and Illumination, the growth of our own individuation with the growth of the light. In olden times this was the first celebration of Spring, the preparation for the germination and regrowth to come later. This was pictured through the myth of Bride and the Cailleach. The three months of winter from Samhain to Brigid were under the power and government of the Cailleach, the Old Woman Goddess, who embodies the forces of contraction and is the enemy of growth. Each year, on the Eve of Bride, as the first glimmer of dawn appears, the Cailleach drinks of the Well of Youth and is transformed into the fair young Goddess Bride. At the celebration of Brigid we celebrate the mystery of the germination of the seed after the cold contractive forces of winter, the Cailleach, are withdrawn, and the youthful energies

of the Maiden aspect of the Goddess inspire and illuminate all life, physical and spiritual.
Let us now invoke the Lady, by the names of Brigid, Bride, Brigidu, Brigantia

(CHANT)

(READ THE CHARGE OF THE GODDESS)

H.Ps.: Now let us invoke her Son, Brother and Lover, the God who was born again at the Winter Solstice and who grows in strength and beauty every day.

All CHANT: Seed sower, grain reborn, Horned One, come!

(H.Ps. faces South from North position. Call-and-response CHANT, with H.Ps. doing all the lines beginning with "Out of the..", and everyone else doing the responses):

H.Ps.: Out of the night
All: Before the beginning
Out of the dark
Before the light
Out of the cold
Before the warmth
Out of the womb
Before the birth
Out of the sleep
Before the waking
Out of the old
Before the new
Out of the silence
Before the sound
Out of the stillness
Before the shaking
Out of the illusion
Before the true
Out of the seed
Before the sprout
Out of the dawn
Before the day
Out of the echo
Before the shout
Out of the maze
Before the way

(H.Ps. travels deosil to S. point candle and lights taper. Holds high to N. and says):

H.Ps.: Fire of the Heart
(All repeat antiphonally)

Fire of the Mind
Fire of the Hearth
Fire of the Wind
Fire of the Art
Fire beyond Time

(explain chant and procedure to follow: All chant and dance if room):

"Wearing my longwing feathers as I fly
I circle around
I circle around
The boundaries of the earth."

(Go into free chanting, yelling, clapping, rattles, etc. Each person takes a taper and lights it from central cauldron taper. Place in earth, saying what they wish to grow in their life. Let cone of power peak when all have done this, then drop and ground it in cauldron.)

H.Ps.: Now let the power pass from me
To end where it was begun
Chant the spell and be it done
AS I DO WILL SO MOTE IT BE!

(Bless and share cakes and wine. Show and tell--any and all works of poetry, smithcraft, inspiration. Partying. Open circle. Group hug.)

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<http://www.compostcoven.org/compost/handfast.html>

24 captures

24 Apr 2001 - 31 Dec 2009

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About this capture

A Handfasting

A Celebration of The Marriage of Valerie Walker and Ron Miller

originally celebrated on Winter Solstice 1977; renewed Dec. 20, 1987; renewed again Dec. 25, 1997

Valerie casts circle before guests arrive, leaving doors for them to enter. When all are assembled, they gather in a circle. Each guest is given a candle to hold. Ron and Valerie stand by a small table with a lit candle on it. She begins:)

V: East, South, West, North, Above, Below, Past & Future--they form the sphere of the Universe. We are, each one of us, at the center of that sphere. When two people marry, they meet at that center, and both are changed.

R: Let us share light around the circle.

(He lights the candle of the person to his right, while Valerie lights the candle of the person to her left. The light travels in both directions to meet at the other side of the circle.)

V: Today is the birthday of the sun, a good time for new beginnings. In some ways, what we do today is not new--it has been building for years. But today we announce and declare our marriage as an accomplished fact. Our marriage is not bondage.

R: We are bound to each other of our own free wills.

V: We love each other.

R: Our bond is formed by our love.

V: Each of us is an independent entity with an individual life to live.

R: Each fills needs for the other which are necessary for happiness & fulfillment in this life.

V: We form a union of two into one so that the two might become more complete in themselves.

R: We join our lives by choice.

V: We each face inward toward each other.

R: We also face outward toward the world.

V: Our parents and family, we ask your blessing on our union.

R: As you unite through us, we welcome you to our family.

V: Our friends, we ask your blessing on our union.

R: As you unite through us, we welcome you to our community.

We are here to make our solemn vows to each other, and you are here to bear witness to them.

V: I vow to you, in the presence of the Gods and of these friends, that I will be to you a loving and faithful wife and companion as long as I live. Symbolic of this vow, I give you this ring, round as the circle of time (places ring on his finger).

Wear it with my love, now and forever.

R: I vow to you in the presence of our family and friends that I will be to you a loving & faithful husband and companion as long as I live. Symbolic of this vow, I give you this ring, round as the circle of time (places ring on her finger).

Wear it with my love, now and forever.

We have declared ourselves to be husband and wife.

V: What the Gods have joined, let no man put asunder. SO MOTE IT BE.

East, South, West, North: the circle is open but unbroken. May the peace of the Goddess go in your hearts. Merry Meet and Merry Part. BLESSED BE.

(Feasting and general rejoicing follows.)

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moi

In full Witchy regalia and feeling my oats.

<http://www.compostcoven.org/compost/exor.html>

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2003 2004 2006

About this capture

An Exorcism

and some incense recipes

(to be done upon moving into a new home; best done on a waning moon but effective anytime)

Ingredients: Salt water in a bowl; bay, myrtle, or rosemary; a bell.

Procedure: Consecrate the salt and water in your usual manner, but do not cast a circle. Go around the house widdershins (counterclockwise); ring the bell at each window and door.

Sprinkle salt water with the bay (myrtle, rosemary) three times in each corner and opening, going around widdershins, saying:

"Black spirits and white
Red spirits and grey,
come ye and come ye,
Come ye that may,
around and around,
Throughout and about,
The good keep in
And the ill stay out."

If you can, repeat this on the outside of the house.

Draw a waning moon in salt water at each corner and opening, going widdershins. Say,

"Three times round,
By the moon be bound."

Hang garlic on the front door and set a saucer of vinegar in each corner of the room in which you will sleep. Leave the vinegar overnight, and throw it into a running stream (down the toilet is fine) in the morning. Leave the garlic on the front door to protect against evil influences.

When you are finished with the exorcism, you may cast a circle deosil (clockwise), invoking the Gods, and do an additional working for protection--perhaps a mojo to hang at the entrance.

Incense for Exorcisms
Roman Catholic Blend
10 parts (p) frankincense
4 p benzoin
1 p storax

High Altar
5T frankincense
1T myrrh
1T aloeswood (beware of fakes)
2T sandalwood
1T benzoin
pinch of powdered quartz (optional)

Horned God
3T frankincense
1T pine needles
4 Bay laurel leaves
1/2 T juniper berries
1 leaf ivy (dried and crumbled)

Sun
4T frankincense
1T powdered chamomile
1/4T powdered cinnamon
pinch saffron
2 crumbled bay leaves
1T sandalwood
1/2 tsp wine
1 tsp honey

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<http://www.compostcoven.org/compost/richard.html>

29 captures

1 May 2001 - 31 Dec 2009

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[About this capture](#)

Rite for the Dying

[compiled from various sources by Valerie for the deathbed of Richard, a friend]

Point candles should surround the bed. Altar set up at SE side of bed so Richard can see.

Light point candles except for Center; light incense and leave it on the altar. Everyone stand in a circle around the bedside. HPs faces altar, takes three knifepoints of salt with the athame from the container of salt, and stirs them clockwise into the bowl of water, saying: "Salt and water, inner and outer, soul and body ..."

HPs shakes the water out over the altar three times, saying: "...be thou purified, be thou cleansed. Cast out all evils of the world of phantasm."

Salt water purification by drinking, leaving Richard till last. When it is his turn, HPs speaks the Three-Fold Blessing, as follows: (Jimmy [Richard's lover] touches each body part named with salt water.)

"Blessed be thy feet, which have brought thee in these ways,
Blessed be thy knees, that shall kneel at the sacred altar,
Blessed be thy hands, which have made beauty,
Blessed be thy lips, which will speak the sacred names,
Blessed be thy eyes, which have seen the wonders of life."

Everyone face East. HPs: (takes athame, taps three times on the wall or window in front of her, stands in invoking position with legs apart and arms wide, forming a five-pointed star with her body)

"Hail, Guardians of the Watchtowers of the EAST
Powers of AIR, Powers of the MIND:
We summon, stir, and call you up;
By the air that is Her Breath
Come to us, come to us, come to us!"
(everybody joins in on the "Come to us")

HPs uses athame to scribe a pentacle in the air, saying: "Blessed be!"(all repeat).

HPs takes bowl of salt water and sprinkles to the East, saying "With Water and Earth I purify the East. Blessed be." (all repeat).

HPs takes incense and waves it in a circle to the East, saying "With Fire and Air, I charge the East. Blessed be."(all repeat).

Repeat to the other directions. The invocations go as follows:

"Hail, Guardians of the Watchtowers of the SOUTH
Powers of FIRE, Powers of the WILL:
We summon, stir, and call you up;
By the fire that is Her energy
Come to us, come to us, come to us!"

"Hail, Guardians of the Watchtowers of the WEST
Powers of WATER Powers of the EMOTIONS:
We summon, stir, and call you up;
By the water that is Her blood
Come to us, come to us, come to us!"

"Hail, Guardians of the Watchtowers of the NORTH
Powers of EARTH, Powers of the BODY:
We summon, stir, and call you up;

By the earth that is Her body
Come to us, come to us, come to us!"

When the circuit is completed, the HPs turns to the East. Reaching up with the athame, then stooping to touch the ground, saying "As Above, So Below", HPs then turns to face the rest of the Circle and says: "The Circle is cast. The ritual is begun." HPs lights center candle and prepares for invocations of the gods.

Invocation (HPs):

"By love alone I may be known.
Love is the only law I know.
All things live and are my own:
from me they come, to me they go."

HPs: We gather here now to bid farewell to a friend who must travel far.
The blessings of the Goddess, of the God, of the Old Ones, and of good friends
Are with you as you travel beyond.

All: Death Chant as follows:

"Never the Spirit was born
The spirit shall cease to be never
Never was a time it was not
End and beginning our dreams
Birthless and deathless and changeless
Remains the spirit forever
Death has not touched it at all
Dead though the house of it seems."
(Repeat ad lib.)

Friends can now express their farewells ad lib.

HPs: "In western lands beneath the Sun
the flowers may rise in Spring,
the trees may bud, the waters run,
the merry finches sing.
Or there maybe 'tis cloudless night
and swaying beeches bear
The Elven-stars as jewels white
amid their branching hair.

Though here at journey's end I lie
in darkness buried deep,
beyond all towers strong and high,
beyond all mountains steep,
above all shadows rides the Sun

and stars forever dwell:
I will not say the Day is done,
nor bid the Stars farewell."*

Silence for a few moments.

HPs: There is a reason for being here in this world and this life.
There is a reason for leaving, when the purposes of this life are done.
As the evergreen grows and prospers both in summer and in winter, year after year,
So also does the soul continue from life to life to life...
Growing ever stronger, wiser, and richer.

All: May the servants of the gods escort you with honor to their own land of light, of beauty, and of joy.

HPs: Blessed Be!

All: Blessed Be!

HPs: Lady and Lord, we thank you for being with us. Remain with Richard through his time here on this earth, and through his transition into your lovely realms. Blessed Be!

All: Blessed Be!

HPs: Guardians of the Watchtowers, we thank you for being with us. Remain with Richard through his time here on this earth, and through his transition into your lovely realms. Blessed Be!

All: Blessed Be!

HPs: The circle is open, but unbroken. May the Peace of the Goddess go in our hearts. Merry Meet, and Merry Part.

All: And Merry Meet again!

HPs: Blessed Be!

All: Blessed Be!

*This is from J.R.R. Tolkien's Lord of the Rings trilogy, part 3, The Return of the King. I am not sure of the origin of the other chants. It really did the trick for Richard, and for Jimmy...

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<http://www.compostcoven.org/compost/mojo.html>

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[About this capture](#)

Making a Mojo

A Mojo is a visible symbol of desire. It is a spell, tangible Magick (spelled with a "k" to distinguish it from stage magic, or sleight-of-hand). A mojo is the not-too-distant relative of the four-leaf clover, rabbit's foot, wedding ring, flag, and many other modern Magickal symbols. Usually constructed in the form of a charm-bag, a mojo is carried on the person or hung in the home, car, or workplace for good luck, protection, harmony, health, attracting love or money, and so on.

Mojos contain many different things--herbs, coins, magnets, stones, bones, beads, feathers, hair, shells-- depending on the purpose. Every part of a mojo has significance symbolically: colors, numbers of knots, shape, number and kinds of ingredients. The symbolic meanings have been part of esoteric knowledge for millennia, and are the basis of many systems of Magick, such as the Freudian and Jungian. All the parts work together to affect the unconscious mind and get it moving in order to achieve the desired result-- somewhat like waving a red flag in front of a bull, or burning an American flag in front of a US senator. Because, let's face it, the unconscious, powerful though it is, is not too cooperative in achieving conscious desires.

Making and using a mojo is a way of making our deepest wishes solid and tangible, of working things out on the physical level and then taking them back into ourselves. It's all done with symbols, because the unconscious understands symbols. You might say that Mojo Magick is the mirror-image of dreaming, in that dreams are messages from the unconscious to the conscious mind, and Mojo Magick is sending messages back.

Mojo Magick is based on the principles of Similarity (things which seem alike are alike) and Contagion (things once in contact continue to interact after separation).

The Law of Similarity is the basis of the system of Magickal Correspondences; each area of life is ruled by a particular planet, day of the week, etc., and each of these planets rules a number of substances, plants, animals, etc. For example, the area of sex and love is traditionally ruled by the planet Venus, whose day is Friday, whose color is blue-green, whose metal is copper, and whose herbs are (among many others) rose, orris, and sandalwood. If you wished to make a love charm, then, you would pick out herbs sacred to the Goddess in her Venusian aspects, with perhaps a magnet (for attraction), or a copper penny, and place them in a small bag of blue-green cloth.

Along with these ingredients, you would also put in some object belonging to the one you desired--a lock of hair, a fragment of an old shirt, or the like. This obeys the Law of Contagion--you are providing an object link, a physical connection with your subject. A photograph is an excellent object link, especially if the subject's name is written on the back.

Other sorts of spells can be concocted in the same manner by referring to the Tables of Correspondence and deciding what sort of energy you wish to deal with. Each part of the mojo is symbolic, including the number of ingredients and the number of knots used to bind it--use the number which symbolizes your purpose.

It is most important to be clear in your mind what your purpose actually is, and to do only one kind of working at a time. Since the mojo functions on both the magickal and psychological levels as a centering device, you don't want to confuse yourself before you begin. And Magick generally works, so be prepared to get exactly what you ask for, and ask carefully.

When you have constructed the mojo (preferably on the day appropriate to your purpose, on a waxing moon for growth and increase and on a waning moon for decrease and getting rid of things you don't want in your life), charge it with your personal power by breathing on it and saying something like:

"I charge this spell
By three times three
To do harm to none
Nor return to me
As I do will SO MOTE IT BE!"

Upon uttering the last words, project the power of your desire into the mojo. Visualize, as strongly as you can, your purpose accomplished and yourself in the situation you want. Let this energy go into the mojo; and relax. Carry it with you, or present it to the one it is meant for.

Then keep your eyes open for opportunities to make your wish come true. They will appear--you have only to see them.

Blessed Be!

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<http://www.compostcoven.org/compost/scrying.html>

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About this capture

Scrying and Divination

SCRYING:

Scrying (crystal-gazing) is best done at the dark of the moon, and a crystal ball or magick mirror is definitely a tool of Crone-wisdom. If you wish to make a magick mirror, you will need: a curved (lens-shaped) piece of glass, black paint, and a box to set the mirror in. Simply paint the convex side of the glass with two coats of black enamel paint and set it in the box. A piece of wood hollowed out to fit the mirror would be even better, as you will be able to glue the mirror to it.

To consecrate a crystal ball (show-stone) or magick mirror, you will need: salt, water, wormwood (for incense) Purify the stine or mirror with salt water, and charge in the smoke of burning wormwood, saying: "Blessed be thou, focus of power. may I see that within you which will lead me in the paths of the Lady and bring me to her Wisdom. As I do will, so mote it be."

This should be a solitary rite. Keep your show-stone or mirror on your altar, but cover it up when not in use with a silk cloth.

TO USE THE CRYSTAL/MIRROR:

Dim the lights. Cast the circle. Have someone act as your recorder, to write down what you say. Don't let light fall directly on the stone or mirror, but have enough light in the room so that you can see something in it. Gaze intently at one point in the stone or mirror, but let your attention cover the whole area of the stone or mirror. You may see things happening to the side of your focus point. If so, try not to shift your vision, but keep your eyes glued to the focus point. DO NOT shift your attention. This takes time and patience. Try not to interpret while you are scrying. If something doesn't make sense, let it be. Describe the visions out loud, so the recorder can write them down; you will not remember most of them, since you have put yourself into a light trance. If you are alone, you can use a tape recorder. When the visions seem to haze over and the glass returns to its normal state, you may relax and turn the lighting up again.

READING THE CARDS:

There are many different kinds of Tarot decks available, from the rather chilly but elegant Aquarian deck to the feminist deck of round cards, Motherpeace. You will have to choose the deck you will work with regularly by a process of trial and error. Does this deck go with your personality and personal style? Do you feel comfortable with the pictures? Do you feel that this deck is easy for you to interpret? My personal favorite is one which Starhawk always referred to as "that hippie deck"; it's the Morgan's Tarot, originally published in Boulder Creek, CA, in 1970. It has no suits, no Major and Minor Arcana, no standard interpretations. It did come with a booklet, but I lost that a long time ago. I have used this deck for over twenty-five years, and am still discovering new things in it.

If you'd like to see a non-standard deck for divination which I created recently, check out the Vee-Deck--it might give you some ideas for a deck of your own. The Vee-Deck is filled with pictures of people in my life, some of whom can be recognized as Composters or Toads if you look carefully. There's a lot of Feri influence in the deck, as well as a fair amount of stuf from the Inner Journey seminars. Enjoy!

You can do divinations with a plain pack of playing cards, if you like; you will have no Major Arcana, but the suits are equivalent to the Tarot suits: Spades are Swords, Clubs and Wands, Hearts are Cups, and Diamonds are Pentacles. And there are plenty of messages in the Minor Arcana to make an ordinary deck of value. (Besides, when you get bored, you can play solitaire.) Consecrate your cards as you would your crystal, and keep them in a silk cloth. Don't let them touch the ground; always use the silk cloth under them. And don't let just anyone handle them. If you are doing a reading for someone, allow them to cut the cards, but that's it.

HOW TO READ CARDS:

Shuffle the deck, cut it into three piles with the left hand, away from you, and replace the piles in a different order. You can either just pull individual cards at random from the deck in answer to individual questions, or do a layout. My favorite layout is the Celtic Cross:

1. (in the middle) This card represents the situation.
2. (laid crosswise over the first) This card represents what crosses you, for good or evil.
3. (above the first two) This card represents your conscious thoughts in the matter.
4. (below them) This card represents your unconscious thoughts in the matter.
- 5.(to their left) This card represents the past or the influences which are just now passing away.
- 6.(to their right) This card represents the future or the influences which are just now coming into being.
7. (further to the right, at the bottom) This card represents you.
8. (above the previous card) This card represents your environment.
9. (above the previous card) This card represents your hopes and fears in the matter.
10. (above the previous card) This card represents the final outcome, and exerts its influence over all the other cards.

Interpreting cards is much like interpreting the things you see when scrying--use your intuition. What does the picture on the card say to you? Are there any recurring visual elements from card to card which might show an overall theme? In which positions? If you are using a deck with standard interpretations, try not to be swayed by them. Go with what your gut tells you about this layout, even though it might not be according to the book. If you're reading for someone else, don't make interpretations until all the cards are laid out. Get all the data before coming to a conclusion. Try to elicit information from the person being read: this is not mere fortune-telling, it is an attempt to see what the gods have to say. It is perfectly legitimate to say "I don't know what this means. Does it say anything to you?"

The best way to learn the cards is to do readings for yourself, and do a lot of them. You develop personal associations with the cards--they become your friends.

Attention Mac users: I have put together a HyperCard stack which will give a random reading of ten cards in the Morgan deck, plus one extra for additional insight. If anyone

would like a copy, please e-mail me at valeriewalker_99@yahoo.com and I'll send it to you. You can use it with your own deck if you like--just scan in your own cards.

RUNESTONES:

There are sets of runestones on sale which come with books of interpretation; or you can get a book on runelore, and make your own runes of wood or clay. Consecrate them as you would any other tool of divination, and keep them wrapped in a silk cloth.

OTHER FORMS OF DIVINATION:

The I Ching is an ancient Chinese book of divination which can be used with three coins: there are complete instructions in the book. The best translation is the Wilhelm-Baynes, published by Bollingen.

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Pathworking

Assume a comfortable position, either seated or lying down. Breathe deeply from the solar plexus, and tell yourself, "my toes are relaxing and my fingers are relaxing. My ankles are relaxing and my wrists are relaxing. Completely relaxed, flowing like water."

Continue this process over your entire body, feeling the relaxation creep up over you. When you are completely relaxed, go on to the next step, the Spiral Staircase.

Envision a spiral staircase which you are to descend, spiraling down, deeper and deeper, past the number One. In your mind's eye, SEE that number one. Spiral down, deeper and deeper, past the number Two. And so on, all the way down to number Ten and the bottom of the staircase. You are now in trance, conscious of both the outside world and the inner one, but detaching your attention from the outside world and paying attention to the inner.

When you reach the bottom of the spiral staircase, envision a door. Go to this door, open it, and walk through, shutting it behind you. You are now in your Safe Space.

The Safe Space is that place in your mind where you start your explorations; it is a terminal from which to voyage out in many different directions, a library for you to look up information carried in your subconscious mind, an inner temple for you to perform your own private rituals, a storehouse, a laboratory, a control room, a place which cannot be invaded, where nothing bad can happen to you, where you do your most important work, which is yours alone. You may wish to spend a lot of time in this place, furnishing and exploring; perhaps reenacting dreams or scenes from your life (the more threatening ones can be run on a TV monitor and changed to the way you want them), or any of the myriad private things you do alone. But in pathworking you make doors in this room which lead to many different realities.

To begin your explorations, make a door in the wall to the East, in the form of a pentacle of blue flame which is big enough to step through. Step through it. Greet the East, and set out to explore the element of Air, the element of the Mind. Stay as long as you like, and when you meet entities out there, ask their names. Bring something back with you to place on the altar in your Safe Space. When you come back, thank the East, step through the pentacle of blue flame and cause it to vanish. Then thank your Safe Space for being there and bid it farewell, knowing that you may return any time you wish, and that the gift you got from the East is there waiting for you.

Return up the spiral staircase, becoming more awake and more aware with each step, spiraling upward past the numbers from Ten to One. When you reach One, open your eyes, feeling perfectly refreshed and renewed and ready to share the experiences of your pathworking with the others present, if any. If you are planning to do many pathworkings, especially alone, it might be useful to make a taped trance-induction, with the addition of some soothing music. This is especially useful if the issue of control is a big one for you--it is better to go into trance under the sound of your own voice than another's.

Do a pathworking on each of the four directions in turn, East, South, West, and North. Then you will be familiar enough with the Powers of each direction that you will know to whom you are talking when you invoke the Guardians; in addition, as you bring back gifts from each trip to your Safe Space, you will simultaneously be constructing your

inner temple.

The pathworking on the Center will put you in tune with the forces of Transformation, and should be followed by pathworkings on the Goddess and the God. It is quite feasible to do one pathworking for each, but I find it more effective to divide the Goddess into Maiden, Mother, and Crone aspects, and the God into the Light God of the Sun and the Dark God of the Midnight Sun.

After these ten pathworkings have been completed, you may wish to seek your own personal totem animals and/or spirit guides, to find your witchname, to solve particular problems that have been bothering you, to interpret dreams, or just to explore the worlds in search of enlightenment and inspirations. You can go anywhere in time and space, from Elfland and Tir-nan-og to the depths of your own fears. Just remember to come back up the staircase as slowly and gradually as you went down.

Bon voyage, and Blessed be!

(Parenthetical note: I recently received an e-mail from someone who claims to own the term "pathworking" and told me to stop using it. Excuuuuuse me, but Witches have been using that term for a long time now, and I personally have used it in the sense described above for over twenty years. And I intend to go on doing so, despite any flak from johnny-come-latelies who have decided that the Craft is a nice way to earn a living. Public domain, folks...)

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The spells for Insight/Inspiration/ Creativity and Rapid Progress need one other step: the insight, progress, etc., is toward some particular end, so you will have to download and print out the minihexen, each of which should fit right in the middle or the larger spell, so you are asking for rapid progress in the affairs of making things manifest (a good money spell) or rapid progress in matters of health, and so on.

When you're done you can hang them on your wall, laminate them into a plate, have them copied as a tee shirt or mouse pad, carried with you as a good-luck charm....or give them to someone to whom you wish well. You could also use the patterns for embroidery or cross-stitch (which takes a lot longer and needs a lot more intent, so the spell would be a lot stronger), to decorate a birthday cake, to knit a sweater, as a tattoo design -- whatever your heart desires and your hands are good at.

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Most of the pages on the ATC website have been changed to php, and the search engines don't reflect that yet. Please return to the search results and choose one of our new pages, or find it through our new navigation tree.

If you don't find what you are looking for in the Tree, please email the Webcrafter and let me know what is missing.

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This website is hosted by Lakota Creations and maintained by Dougtec.com
<http://www.compostcoven.org/compost/four.html>

33 captures

24 Apr 2001 - 28 May 2010

Apr JUN Aug

20

2003 2004 2006

About this capture

Correspondences on Four
DIRECTION

East

South

West

North

STONES

white opal, topaz

carnelian, Mexican opal, bloodstone, ruby

emerald, triplet opal, sapphire, aquamarine

moss agate, matrix opal

WOOD

ash, birch

pine, cedar

willow, alder

rowan, elder

OILS

sandalwood, lavender, cinnamon

bay, camomile, clove, patchouli

rosemary, myrrh, wintergreen

rose, orris, musk, mint, jasmine

SABBAT

Eostre

Litha

Mabon

Yule

SEASON

Spring

Summer

Autumn

Winter

ELEMENT

Air

Fire

Water

Earth

TOOL

Athame

Wand

Chalice

Pentacle

COLOR

Yellow

Red

Blue

Green

TIME

Dawn

Noon

Dusk

Midnight

BODYPART

Breath

Aura

Blood

Flesh & Bone

ANIMAL

Eagle

Lion

Serpent

Bull

ATTRIBUTE

Joy

Potency

Fertility

Safety

MENTAL

Intellect

Intuition

Emotion

Sensation

ALCHEMY

Evaporation

Combustion

Solutionr

Fixation

LIFESTAGE

Birth

Growth

Death

Decay

AGE

Childhood

Youth

Maturity

Old Age

WITCH POWER

Imagination

Will

Faith

Secrecy

PRIESTESS

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Page updated July 12 16:050

<http://www.compostcoven.org/compost/seven.html>

23 captures

26 Aug 2002 - 31 Dec 2009

Mar JUN Aug
23
2003 2004 2006

[About this capture](#)

Correspondences on Seven

HERBS FOR THE SEVEN PLANETS

(Note these are all edible herbs, but by no means a complete list.)

SUN: angelica, bay laurel, camomile, cinnamon, clove, rosemary, rue, saffron

MOON: bay laurel, ginseng, nutmeg, wintergreen

MARS: basil, cayenne, coriander, garlic, mustard

MERCURY: cinnamon, dill, fennel, fenugreek, mace, marjoram, parsley

JUPITER: anise seed, cloves, mace, mint, nutmeg, sage

VENUS: angelica, cardamom, marjoram, mint, pennyroyal, saffron, tarragon, thyme

SATURN: comfrey, hemp, rue, tarragon, thyme, wintergreen

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Page updated 01/01/2026

<http://www.wiggage.com/shrine/josteen.html>

33 captures

1 Jun 2001 - 10 Aug 2016

Jul AUG Oct

25

2003 2004 2005

[About this capture](#)
In Memoriam--
Jo Steen

In Memoriam--
Jo Steen
by Pete Pathfinder Davis,
reprinted from PANEGYRIA

Samh'ain again, as the wheel continues on relentlessly turning. It is with a mixture of sadness and joy that I learned a few days ago of the October 21st passing over of Mother Moth, otherwise known as Jo Steen, a founding member of Starhawk's Compost Coven in San Francisco many years ago, and a very dear friend and mentor. Jo had gone to SF from Seattle years ago, and ultimately returned here to live. I have sadness at the loss of a dear friend, committed Wiccan priestess and maker of magic; joy at her release from suffering and her passage to the Summerland. I know if she returns to this time and place again, we will recognize her from her boundless enthusiasm and energy. To me, she has always epitomized the goddess Hecate in Her crone aspect

While in California, Jo had commissioned and paid for for the creation of The Hecate Shrine, a beautiful work of fine art from the hand of sculptor Medea Maquis depicting Hecate as three women seated on a stone, each holding two torches. I'm not certain of the origins of the sculpture beyond the fact that Jo designed and sketched the overall concept and the housing containing it, but it has always been pretty clear to me that the three faces of Hecate were those of Jo Steen, Starhawk, and Medea Maquis.

It was Jo's original intent to honor the goddess Hecate Triformis, with a shrine to be used as a focus to raise the money for a permanent piece of land where Pagans could gather. After a short while, the idea sort of died after raising only about \$400 in total, and she took the shrine back to Seattle with her when she returned. It then was passed from Pagan family to Pagan family, with no permanent resting place.

Back in 1985, Jo came here to the Tabernacle to our first Solitary Convention. She told me that she was impressed with the fact that we had already accomplished what they had tried unsuccessfully to do, and asked us if we would accept her gift of the Hecate Shrine, and maintain it here on our land. Naturally, we accepted.

In the intervening years Jo became increasingly ill with emphysema, and became tethered to an oxygen tank in her apartment in Seattle. At first, she came to Spring Mysteries a few times, but ultimately had to remain closer to home as her oxygen need became more serious. She remained in her apartment until about a week or so before she passed over.

This coming spring, the Hecate Shrine will finally be placed in its own shrine building, on the hill behind the Tabernacle right next to the stone circle where Jo has worshiped with us on more than one occasion. The building is being refurbished with a new floor and carpeting, and will be dedicated as a no-shoes meditation area, with the Hecate Shrine situated centrally in the large room. I wish we had been able to manifest Jo's dream for a separate building to house the shrine a little sooner, but I know she will be at the

dedication this spring, even if we can't see her.

Merry meet, and merry part, Jo Steen, and merry meel again! Your corporeal presence may be gone from us for now, but your spirit, enthusiasm and dedication to the Craft lives on in the hearts of all of us whose lives you touched and changed."She changes everything She touches, and...everything She touches, changes!"

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FOR JO STEEN
(1930-1996)

Where three roads meet i will find you
where three roads meet is your crossroads -- the Herme marks the spot
with a pile of stones is the Triskelion a three-legged race
endlessly around a full moon-face big enough for everyone to fit in
where crows dawdle & cackle & caw

diminutive all of-a-piece a shoal of dark shrugging wings
intense overbearing informative a story to tell you must listen to the very end of
intrusive suggestive fraught with your own peculiar wisdom
your own lived-in life a very narrow path indeed yet full of friends & family
bohemian gypsy commissioning new religious art & peddling yr hocus-pocus
fanning yourself with Tarot cards covening the foundation of the wiccan revival

Mother Moth come to rest & at roost among witches & familiars
pestering roistering gadfly-dragon
Mother Moth the Crone alone no longer adrift in an air too thin for her to grasp
Mother Moth her wings unsinged around the flame of a lamp
at the foot of Hekate's statue

Magna Mater little flea Leukothea Anthracite Isis
the Crow seeing her reflection pluriform & multifaceted
shellacked & shiny in a dragonfly's eye:
diminutive madonna-haired Jo Steen

the Crow... the Crone the Crone...the Crow the Crow...the Crone
. . . the CROWN

Mothermoth/triskelion.... 3 leaves left on a barren tree
3 stones left standing inside a circle cut into the earth long ago with a stick
where black crows shrug & lift their heads & nod & flap their shawls
Where 3 roads meet in the kingdom of hades & persephone
i will find you at a clear spring by a white cypress where the good waters of memory

fountain & bubble & never stop.

-- Frank Donnola, 12/96

THE PAINTER IN THE COURTYARD
for Jo Steen

The painter
holds his breath,
covers
a terrace wall
-- 12 strokes. He blows

a lung full
of cigarette
smoke
against
the

wall, dips his brush

& slaps white paint
across a doorway.
Now he turns a corner
-- he's gone.

Just then
the morning
is over.
Lunchtime!

In two hours the courtyard
has changed from brown
to

white.

Now the air fills
with

intense, green

birds.

by Tony Vaughan

<http://www.compostcoven.org/cnl/diane.html>

41 captures

23 Apr 2001 - 31 Jul 2010

Jul AUG Oct

07

2003 2004 2005

About this capture

Notes from Diane's Garden

Or The Curious Lore and Magical Property of Plants

By Diane Fenster

reprinted from the Compost NewsLetter

Contents:

- April 1987: Roses
- May 1987: Vervain

- June 1987: Lilies
- July 1987: Iris
- August 1987: Corn
- September 1987: Seeds
- October 1987: Apple/Pumpkin/the Day of the Dead
- November 1987: Foxglove
- December 1987: Holly/Ivy/Mistletoe
- January 1988: Periwinkle/Cowslip/ Primrose/Violet)
- February 1988: Daisy/Borage
- March 1988: Rue
- May 1988: Parsley
- Litha 1988: Columbine
- Lammas 1988: Datura
- Mabon 1988: Aconite and Belladonna
- Samhain 1988: Flying Ointments/Hemlock
- Yule 1988: Henbane
- Brigid 1989: Blackberry
- Beltaine 1989: Willow
- Eostre 1989: Oak
- Lammas 1989: Ash

Diane's work can be viewed at:

- her commercial site
- a page on Adobe's site
- the Photodisk site

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Diane
The Prime Mover of the Universe

<http://www.compostcoven.org/compost/gifs.html>

30 captures

24 Apr 2001 - 31 Dec 2009

Jun AUG Oct

06

2003 2004 2006

About this capture

GIFs of the Goddess

a tale of enthusiasm

by Valerie Walker

It's 1974 in San Francisco, the San Francisco of "Tales of the City." I've landed here, escaping from mundane ol' Chicago and the MidWestern ambiance which led so many hostile people during the late Sixties to ask if I was a boy or a girl, even when it was perfectly obvious that I was a curly-haired feminist cutie in bib overalls. Oh, pooh to all that, I think. I want to go where people won't judge me by my appearance. I want to go where people are spiritual and free. So I come to San Francisco.

1975: And promptly fall into the Craft. Finally. After all those years of reading about Witches, of poring over "The White Goddess", I'm finally hanging out with the famous Starhawk, and even invited to join her coven, Compost. Wow. I'm really stoked.

I plunge deeply into studying as much of the Craft as I can pick up at the local used bookstore, from Xeroxed and re-Xeroxed fragments of Craften lore, from anyone who seems to have a clue. I pick out my Magickal name. I consecrate my tools. I take my White Cord initiation. I learn the language of the Craft: deosil, Samhain, astral, handfasting... Learning the Craft is more than a hobby, it's an obsession. I am like a goldfish with its eyes and mouth wide open, seeking out crumbs of Witchfood to

swallow. I am on constant alert for Magickal implements to decorate my altar. I worship at the Shrine of Our Lady of Unlimited Possibilities. I'm on a mission from the Goddess!

1976: I'm a little disillusioned. There are more and more books coming out on the Craft, and they all seem to be copied from each other, and none of them is telling me anything I don't already know. So I start looking to mythology, read lots of Joseph Campbell, learn about the Eleusinian Mysteries, figure out correspondences on four, on five, on seven. Write a lot of simple rituals. Grow my own. It should be easier to get started in the Craft, I think. More organized. Somebody should start a Witch college. Hey, I have my Red Cord....why not me?

1977-81: Compost College is in full swing. Public rituals in Golden Gate Park, booths at the Haight Street Fair, open Magickal workshops for making mojos, masks, hex spells, candles. Visits to schools on Halloween to clue the kids in about Witches. Performing same-sex weddings. Incorporating as a non-profit corporation. I am passing so many students through that I can't even remember all their names. They are like goldfish with their eyes and mouths wide open, seeking out crumbs of knowledge to swallow. I do my best. Some stay, some don't. But some will start their own covens, which will last for years and years. Teaching the Craft is more than a hobby, it's an obsession. I worship at the Shrine of Our Lady of Spreading the News. I'm on a mission from the Goddess!

Somewhere in this segment of time, I serve as First Officer of CoG. For my sins. Politics, Witch Wars--not a pretty sight. I decide that I'd better go back to being a private citizen instead of a Public Witch. But we have a cute little newsletter, and I'll keep doing that.

1982-5: I'm living in the Napa Valley, being mostly Solitary, but coming down to SF to meet with Compost Coven periodically, and joining the occasional country Pagan for rituals. Boy, I hate this rural life.

In 1986 I move back (with great relief) to SF. Somebody asks me "What was your favorite wine in the Napa Valley?" My reply: "I wanna move back to San Franciiiiiiisco!!" Compost is in relative disarray, but still an entity in the Real World. I re-start the newsletter. It starts to take up more and more of my time.

1987-92: The Compost NewsLetter grows, changes, transmogrifies, evolves from a simple Witch coven calendar into a LitZine with a life of its own. The coven hardly ever meets at all. What is this all about? CNL is fun, but is it the Craft? It's more than a hobby, it's an obsession. I worship at the Shrine of Our Lady of Perfect Page Layout.

1993: I finally get a modem for my Mac, and I join CompuServe. All these entities all over the planet, in communication...this is like living on the Astral Plane.....Oh wow, this is cool, I think, and plunge into forum life: Religion forum has real Virtual Witches, trading long long postings about Craften minutiae. Libraries have papers I can download. Learning CompuServe is more than a hobby, it's an obsession. I am like a goldfish with its eyes and mouth wide open, seeking out crumbs of data to swallow. I am

on constant alert for cool forums to visit. I learn the language of the Net: ROFLMAO, IMHO, , :)... And there are even virtual rituals I can attend. Not all that big a thrill, but other people report having tears in their eyes. Hmm.

1994, and I'm burnt out on CompuServe. This is lame, I think. Text-only, no pictures, and they charge me astronomical amounts for access. Screw this, I'm gonna get a direct Internet service provider. My friend Dr. Don the magician-turned-Spiritualist minister recommends San Francisco Online, and it looks good. \$180 a year, unlimited access time, and if I pay up front, no setup charges. And I can pick a name instead of having a number which I can't remember. Just like picking a Magickal name. Cool.

1995: wholebody@sfo.com has been surfing the Web for a while, joining lists and quitting them, realizing that they bring too much e-mail and too many arguments. Funny the things people can flame each other over. How fast one is supposed to execute the lat pulldown to the front. What constitutes an officially-certified herbalist. Who played Bunthorne in a particular performance of "Patience". The meaning of a song in Latin played in one episode of Babylon 5. It occurs to me then that the ListWars are very familiar. What was that they remind me of?.....oh, yes.

1996: CNL is finally off my hands. Whew. Peter Mooney has taken it over. Now let him run with it. When mail comes, I just put his address on the outside of the envelope, and drop it in the mailbox. Sigh of relief. I was really getting tired of print.

...I want to build a Website of my own. Gee, that means learning HTML. I wonder if it's really difficult...

December 26, 1996: Ron sits me down and gives me a half-hour lesson in HTML. I don't surface again until my vacation is over and it's time to go back to work on January 2. The first version of the Website goes up to the server on New Years Day, just for the symbolism. It's pretty crude, but I'm pleased. It's divided into four segments: FitnessWorlds, for my professional life; Funworlds (fun links and other time-wastage); OtherWorlds (sci-fi and fantasy); and WitchWorlds. Mustn't forget WitchWorlds.

February 1997. The Website has taken over my life. I'm learning the language of HTML: `<AHREF="http://www.sfo.com/~wholebody">` , `<IMG SRC="eye6.gif" WIDTH="75" HEIGHT="50" BORDER="0" ALT="eye">`, `</A>`. I have put the entire Compost Coven Disk of Shadows on the Web, and am well into the best of CNL. WitchWorlds has won two awards, Stairways Award and Pagan Best of the Web. Wow. I'm really stoked.

The Present: I've changed all the illustrations and backgrounds several times. I've registered my own domain name and now go by the handle of wiggage.com. I am like a goldfish with its eyes and mouth wide open, seeking out crumbs of Webfood to swallow. I am on constant alert for good sourcecode to download. I can't wait to get home from work every day and muck about with the site. I've taken online classes in JavaScript and Cascading Style Sheets, and now I can't wait to get into Flash. It's more than a hobby, it's an obsession. I worship at the Shrine of Our Lady of Infinite Bandwidth. I'm on a

mission from the Goddess!

Deja vu, anyone?

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Page updated 01/01/2026

moi

In full Witchy regalia and feeling my oats.

<http://www.compostcoven.org/compost/charge.html>

26 captures

24 Apr 2001 - 31 Dec 2009

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06

2003 2004 2006

[About this capture](#)

The Charge of the Goddess

traditional, reworked by Starhawk

Listen to the words of the Great Mother, who of old was called Artemis, Astarte, Dione, Melusine, Aphrodite, Ceridwen, Diana, Arianhrhod, Brigid, and many other names:

"Whenever you have need of anything, once in the month, and better it be when the moon is full, you shall assemble in some secret place and adore the spirit of Me who is Queen of all the Wise. You shall be free from slavery, and as a sign that you be free you shall be naked in your rites. Sing, feast, dance, make music and love, all in My presence, for Mine is the ecstasy of the spirit and Mine also is joy on earth. For my law is love unto all beings. Mine is the secret that opens upon the door of youth and Mine is the cup of wine of life that is the Cauldron of Ceridwen that is the holy grail of immortality. I give the knowledge of the spirit eternal and beyond death I give peace and freedom and reunion with those that have gone before. Nor do I demand aught of sacrifice, for behold, I am the mother of all things and My love is poured out upon the earth."

Hear the words of the Star Goddess, the dust of whose feet are the hosts of heaven, whose body encircles the universe:

"I who am the beauty of the green earth and the white moon among the stars and the mysteries of the waters, I call upon your soul to arise and come unto me. For I am the soul of nature that gives life to the universe. From me all things proceed and unto me they must return. Let my worship be in the heart that rejoices, for behold: all acts of love and pleasure are my rituals. Let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. And you who seek to know me, know that your seeking and yearning will avail you not, unless you know the mystery: for if that which you seek, you find not within yourself, you will never find it without. For behold, I have been with you from the beginning, and I am that which is attained at the end of desire."

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<http://www.compostcoven.org/compost/four.html>
33 captures
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2003 2004 2006

[About this capture](#)

Correspondences on Four DIRECTION

East

South

West

North

STONES

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Dawn

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Dusk

Midnight

BODYPART

Breath

Aura

Blood

Flesh & Bone

ANIMAL

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Page updated July 12 16:050

<http://www.compostcoven.org/compost/seven.html>

23 captures

26 Aug 2002 - 31 Dec 2009

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2003 2004 2006

[About this capture](#)

Correspondences on Seven

HERBS FOR THE SEVEN PLANETS

(Note these are all edible herbs, but by no means a complete list.)

SUN: angelica, bay laurel, camomile, cinnamon, clove, rosemary, rue, saffron

MOON: bay laurel, ginseng, nutmeg, wintergreen

MARS: basil, cayenne, coriander, garlic, mustard

MERCURY: cinnamon, dill, fennel, fenugreek, mace, marjoram, parsley

JUPITER: anise seed, cloves, mace, mint, nutmeg, sage

VENUS: angelica, cardamom, marjoram, mint, pennyroyal, saffron, tarragon, thyme

SATURN: comfrey, hemp, rue, tarragon, thyme, wintergreen

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Page updated 01/01/2026

<http://www.wiggage.com/veedeck.html>

70 captures

14 Feb 2002 - 14 Mar 2022

Jun AUG Oct

25

2003 2004 2005

[About this capture](#)

A Book of Dreams with Pictures and Words

by Valerie Walker

©2001

This is not a standard Tarot deck, even though the first 22 cards are named after the Major Arcana of the Tarot. All 56 cards in this deck are major arcana; the images are meant to be ambiguous and the interpretations merely descriptive of one point of view. You are free to make up your own meanings for each card, which may shift from time to time depending on the surrounding cards in your layout. Another difference from the traditional Tarot deck is that there are no reversed-card meanings. Each card is what it is, which is what you say it is. Listen to the cards speak.

[pick a card](#)

[the cards](#)

[more cards](#)

[tarot links](#)

[other resources](#)

.

You need the Flash 5 player to see the animated display.

[download it](#)

Or if you'd rather just check out the cards individually, see below.

the cards:

The Fool The Magickian The High Priestess The Empress The Emperor
The Heirophant The Lovers The Chariot Strength The Hermit The
Wheel of Fortune Justice The Hanged Man Death Temperance The
Devil The Tower The Star The Moon The Sun Judgement The
World

[The World is the last of the traditional Tarot trumps. From here on, the journey is through uncharted territory.]

The Wounded Warrior Fnord Sex [The blank card] Melek Taus Sorrow
Pride The Gate The Flashlight Silence Kali Power Blessing
Passion The Black Heart of Innocence East/Air South/Fire West/Water
North/Earth 42/Self As Above, So Below Transmutation The Crone The
Prime Directive The Chaote/Coyote Which Hand? It's All Greek to Me
Erzulie-Freda The Altar Three Souls Fear Persephone/Lost The
Guides The Great Round

top

more cards

which are not part of the vee-deck, but might prove to be the beginnings of vee-deck
mark two (a continuing process):

Hestia

Mr. Showbiz

Under Ground

City Lights

Santa Claus

The True Believer

Birds on the Wire

The Cards

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tarot links

- dbZa's zee-tarot designs

- my zee-tarot designs

other decks:

- The Mystic Eye features the vee-deck for review, plus loads of other decks.
- FREE Tarot Readings!
- The Hello Kitty Tarot by Joe Rosales!
- Morgan's Tarot
- Aeclectic Tarottarot cards, decks, reviews & resources
- Tarot Fool
- Uncarrot Tarot

card publishers:

- Llewellyn Writer Guidelines
- US Games

making your own cards:

- Useful notes on making and publishing your own tarot deck
- EPSON America, Inc.: source for paper
- Epson Compatible Ink: source for ink
- Flax Art & Design : art supplies

other resources:

tombo studiosTombo Studios: Art and Adornment from the realm of Faery
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Free JavaScripts provided by The JavaScript Source

<http://www.compostcoven.org/compost/tanya.html>

33 captures

13 Jul 2002 - 31 Dec 2009

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2003 2004 2005

About this capture

A Witch in the Family

Tanya Miller

[Tanya Miller is my 16-year-old niece, and wrote this paper for a college-level English class. She is not a witch, and knew little about the Craft before interviewing me. I'm posting it because I think it shows that young people, even those outside the Craft, can see us much more clearly and impartially than can their elders. There's hope for the future...--vw]

When one thinks of a Witch, most would probably picture an ugly old lady with clammy tinted green skin, an atrocious wart on her nose, dressed in all black with a pointed hat, riding a broom. Then there is Valerie Walker. A woman who is considered a senior citizen, one of the rare ones that sports a nose ring and an almost buzz cut of ever-changing colors. Strangely enough her look beautifully suits her, and what stands out is a rather large silver pentacle dangling around her neck. It is a symbol of her religion that she holds very dear to her. She has one of the most intriguing life stories that one will ever come by. She has studied the Wiccan craft since the 1950s, and since 1975 when she was initiated into her first coven she has considered herself a Witch.

Valerie's path to the craft started in the 1950's when she found the book *The White Goddess* by Robert Graves. She stumbled upon it one day when she was in a library, and it has forever changed her life. Up until that point she had been bouncing around different religions, starting out her life as a Christian¹ and later becoming a Quaker. *The White Goddess* is all about the Wiccan religion and Valerie read and studied that book for at least twenty years before she was presented with her next opportunity on her path to becoming a Witch. In 1975 Valerie got wind of a class being taught on *The White Goddess*, she immediately signed up. For years she had been asking questions and trying to find a Witch to become an apprentice to, but it was practically impossible back then. It turned out that the class was not merely about the book but about the entire religion. The teacher was named Starhawk and took Valerie under her wing. After being an apprentice to Starhawk, in 1975, Valerie was initiated into her first coven and officially became a Witch.

As anyone can imagine, she receives a wide array of reactions to her religion. When asked what people say to her she responded with "I used to come out as a Witch and people would ask me, are you a good witch or a bad witch? That's the same as asking are you a good person or a bad person?" People have the stereotypical Wizard of Oz

witch imprinted in their mind. They don't realize that it's not what the Wicca craft is. The modern Witch doesn't run around either trying to ruin people's lives or save the world from evil. Valerie tries to educate people on the subject by stating "No matter what in magick or in life, if you do bad things they will come back to you." Valerie would never curse a person, because she knows it will come back to haunt her. People fear "bad" witches because they fear the unknown; if people realized what the Wiccan religion was all about, they would see they have nothing to fear.

The Wiccan religion centers around the Goddess and the earth's biosphere. Witches realize they are part of the earth and can't escape it. "Earth is mother and we must take care of her." No matter what division of the craft a Witch belongs to, they all hold that basic concept. The rest of us could learn a lot from Witches about that aspect. Some covens are even very political and will hold environmentalist demonstrations. A Witch realizes that we are connected to everything, everything below us, everything around us and everything above us. A Witch is connected to all five elements: air, fire, water, earth and spirit. A Witch realizes that they are the center of all four directions: north, east, south, and west. An amazing sense of belonging is derived by Witches from these concepts, as Valerie states, "It made me feel I was the center of it all."

The Wiccan religion is both very spiritual and physical. There are many different ways that witches practice magick (when referring to Witches' magick it is spelt with a k so not to be confused with the illusion that magicians practice) Every Witch has a specialty; Valerie's is making mojos and reading tarot cards. Mojoes are basically magick bags that can be created for a variety of reasons. They can be made as love potions; these mojos don't have the power to make someone love a person but they can make someone more loveable. They can be made for luck, or to aid you in any other wish someone might have. Valerie has also been reading tarot cards since the 1970s. She believes that everyone has all of their subconscious feelings floating out there-- it is just a matter of if we are in tune enough to pick them up. Tarot cards are Valerie's way of tuning into other people. Valerie realizes "If you are doing magick you have to do it on the mundane level too." Other witches' specialties could be things like crystal gazing or being able to make spells with herbs, or dream work. No matter what the specialty, all witches derive some unique power from their religion. Valerie is still very active in witchcraft and her current coven is called the Circle of Winged Toads. They meet every other week and practice a variety of spells. Some times they will do a spell called raising a cone of power. It is when everyone in the coven gets in a circle and starts to chant, they will start to create a positive energy force; once they have created this energy and know its purpose they will send it out to someone or something. Valerie deeply believes in this power and states, "I've been in rooms when you actually feel the energy all around you and you can feel it rushing past you as you send it out." They will also do incantations, they will call on someone from the past to help with a certain purpose. When they call on someone they call from within themselves and from all around them. Valerie's coven is very important to her: "It is not merely someplace we go and worship, it's a method of making yourself a more self aware and balanced person." Whether or not a person believes in the power of magick they can't deny the psychological help it can provide to people.

The Craft has been a huge part of Valerie for the majority of her life. She is one of the lucky people who was able to find the religion that suits them. The Wiccan religion has worked its way into the heart of her family. Valerie's only daughter was recently initiated²... and Valerie is currently training her husband to become a Witch. When asked about him she said smiling "I feel so lucky to have a partner that I can not only connect with on a physical level but also on an elevated spiritual level."

The Craft has been misconceived for centuries; it is not about black magick-- it is there to provide guidance and help to many. It gives Valerie an elevated sense of connection to the earth, her family and everyone around her. To her it is "perfect love and perfect trust."

1. Actually, I was born Jewish.
2. Not so recently...Diana has been a card-carrying Witch since she was 18.

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Reading List
[compiled a loooooong time ago, but these are the classics. Feel free to update and

send us your recommendations.]

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Introduction—
About Compost Coven
by Valerie Walker, HPs (1975-1981)
History:

Like its namesake the compost pile, Compost Coven has been turned over many times, scattered to fertilize new growth elsewhere, and reassembled using all KINDS of oddly-assorted elements.

Compost Coven was formed in the early 1970s by a group of people who had little or no knowledge of Wicca, but who were determined to re-create a viable religion which emphasized the worship of the Great Goddess and her Consort. It was a post-hippie, pre-punk gathering of poets and lunatics who were into finding new and creative ways to deal with their relationship to the Goddess. The founding High Priestess, Starhawk, had been initiated into the Faery tradition; but strands of many traditions, learned both from personal contact with Witches and from books, added to the archetypal materials which arose from dreams and group trancework, were woven by the original Composters to form a web of unique design, unlike that of any other group.

In the year after I was initiated, many of the original group went on to other affiliations, left town, or went Solitary, leaving me to become High Priestess on gaining my Red Cord. To keep it going, I decided to turn Compost into a training coven for novice witches. During the next several years a LOT of turning over took place: many initiations, many people going off into the half-astral, and some few sticking around to see what would happen. The problem with being high priestess in charge of training a bunch of witches is that inevitably you become a mother figure, and catch all the static that goes with the role. When I moved out of San Francisco in 1981, I passed the wand to Decius. She was not long in realizing that it's a dirty job and throwing the ball to Linda, who soldiered on for a couple of years before laying it in the long-suffering lap of Leah.

Rituals were still held fairly regularly, but no new apprentices were being taken in, and gradually all the initiates qualified for Red Cord. By the summer of 1986, when I returned to San Francisco, the current H.P.s. was sick of it too, and I had undertaken a mighty vow that Never Again would you catch me being the High Priestess. Problem

was, there weren't any other women involved in the group, and you can't have a male H.Ps.....or can you??

We fudged on that question, and decided that it would be easier to run the coven as a group. When we had rituals, whoever wanted to officiate could do so, without regard to gender, and screw tradition. This way worked well for us.

For the next few years, we focused more on publishing our magazine, THE COMPOST NEWSLETTER, and less on holding rituals on a regular basis--perhaps because we are such a bunch of Solitaires at heart. It may also be because we have such a varied set of influences working, everything from the simple Wicca rituals we used to use in the old Compost College days to Santeria, Voudon, shamanism, Native American practices, you name it. At the same time, there's a real connection between Composters past and present that doesn't seem to have much to do with what we are doing with each other.

Current status:

One of my former students, Cynthia Gregory, became a founding member of a separate group, the Circle of the Winged Toads. Active for over eighteen years, in 1999 the Circle of the Winged Toads became sheltered under the Compost Coven, Inc. corporation umbrella (there was literally a Passing of the Umbrella ritual, but that's another story). The Toads are active and growing, and many of the articles in this site have been written by Cynthia for use at Toads gatherings. As for Compost proper, we have become a Board of Directors, which meets officially once a year. I am the "Throne (chair)", and am pleased to remain so, as long as I don't have to do anything that resembles work. Cynthia is the official "All That Is (secretary, summoner, and general dogsbody)", and she is definitely ALL THAT. She has been compiling her own Disk of Shadows, and I intend to include these articles and rituals in this site. So keep watching!

I would like to put this Website and its divisions out into the world in order to keep the teachings going without having to go through all the politics and hassles of running a study-group. It is designed to be a teaching aid for both groups and solitaires. There are many, MANY more books available on the Craft than there were when I got started; but I still say, as I have always said, that the best thing you can do is GROW YOUR OWN. So take this as a friendly pointer for the newcomer to the Craft, and possibly an illustration of a slightly different tradition to the more experienced Witch; but use it as one would use compost. Scatter it around in your garden, keep it moist, dig it in, and plant the seeds of your own inspiration in it. Keep it watered and weeded. And stop to smell the roses.

Happy Trails and Blessed Be --Valerie

Classic Compost minus Diane

Classic Compost reunion (c.1988?).

Standing, l to r: Jo, Beth, Marv, Valerie, Starhawk. Seated: Amber. Camera-shy: Arden

and Diane.

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Basic Wiccan Workbook, Eclectic Tradition

by Cynthia Gregory

Priestess and Witch, Circle of Winged Toads and Compost Coven

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1. CLASS INFORMATION

Class Format: 3 class series

Curriculum:

1. Casting the Circle and the Elements: How To Begin
2. The Goddess: and God. The God: Paradox Of The Untamable And The Sacrifice
3. Working Magic: Creating Change

Class will be experiential and in ritual format. You get more out of the class if you actively participate. There will be opportunities to lead invocations and other parts of the ritual as the class progresses. You won't be pushed (well, maybe gently). When you feel ready, please volunteer, or be willing to stretch your spiritual muscles and take a risk. Using ritual, we will cover the practice of grounding and purification; the elements and casting a circle, divinity in female and male aspects, and working magic. Plan to attend all sessions and call if unable to show up.

2. THE SPIRAL PATH

Wicca is an earth-based religion with a humanist bent, based on the immanence of the sacred within all. It is polytheistic and inclusive, with both male and female deities. Wicca is a practice rather than a dogma.

Wiccan is a religion of doing. It is practical. If it works do it. What witches¹ do is ritual and magic. The rituals vary with the seasons, the needs and the creativity of the participants. Some rituals draw on old traditions and are celebrations of the interplay of earth and sun. Some are new, designed to meet immediate needs. They can be completely spontaneous and or planned in detail. The purpose is to connect our energy with that of the worlds and to create change in our lives and the environment we live in. We call that magic, others may call it prayer.

The practice of Wicca generally done as individuals or in small groups. Thus it is highly individualistic, creative and flexible. There is very little in the way of creed and no national, universally accepted hierarchy. There are a variety of flavors from those who recreate the feel of Celtic Druids, those who worship Goddesses only, faeries, the eclectic traditions and everything in between. Some use a very disciplined approach, others a more playful. The freedom to create what serves your needs is openly acknowledged and valued in this religion.

Wicca is a religion of engagement. Instead of looking to transcend our human existence, we embrace our humanity. Our bodies and imaginations are our primary tools for working magic. Because our bodies are the manifestation of the earth, the spirit

is not valued over the body. As the Goddess says, " All acts of love and pleasure are my rituals."

As an earth based practice, Wicca is a way of interacting with the world, of acknowledging the cycles of the seasons; of light and dark; of birth and death. Wicca confirms the significance of these cycles in our lives. The goal is over time to achieve balance with the forces of nature. We flow with the natural processes of creation and decay.

The planting of spring brings the growth of summer. The harvest that follows is the death and sacrifice of grain to the continuing force of life. The fallowness of winter is a time of rest within the dark season that prepares us for the renewal and work of spring.

Without death there is no renewal, no room for new life. Without accepting pain, anger and fear as a natural part of life, joy is shallow and has no root. All emotions have reasons for being and to deny the power of any is to lose the lessons they can teach us. It is right to be angry at injustice. It is wise to fear what can harm us and to protect ourselves. It is important to pay attention to pain and to look for its root causes.

Often the lessons of the dark are avoided. We even use the term enlightenment to mean wisdom. Through Wicca we seek a deeper wisdom. Wisdom that has learned the value of endarkenment. The wisdom gained through the courage of looking inward, into our heart and our soul. Underground , in the decay of the grave, we find the power of transformation that is rooted in destruction, when that which is dead nourishes the young seedling. Death releases our prior form and energy so a new elemental form can emerge. This is the power of renewal, germination and rebirth. The Goddess is both dark and light.

The Goddess is balanced by the God as the earth is balanced by the sun. The God leads us into the untamed wildness within us. That primeval part of ourselves that resonates with the stag, master of his forest home. His power is charged with sexual energy, fertile and potent. Not only is he untamed but he cannot be tamed. The paradox of the God is that he is both the wild horned one and the willing sacrifice to the life force. His sacrifice is symbolized by his Corn God aspect. He is the mystery of the grain, which must be cut down to sustain life as sacred bread.

The God and Goddess, like earth and sun, are in motion relative to each other. Not static but ever changing as the light and warmth we feel changes while the earth tips her face to the sun. This relationship is celebrated in the seasonal holidays of solstices, equinoxes and cross-quarter days.

A spiral represents our path through life. As we move from birth to death, passing through the seasons many times, celebrating the holidays, we are different each time we experience them. We grow in body and wisdom from our beginning and feel our waning as we move into old age. Wicca is a tool for harmonizing with the natural elements, the cycles and the male/female energies both within and outside ourselves. Wicca is a way

of accepting the natural ebb and flow we all experience and wisely working with it to accomplish our goals.

Basic Ritual Format

Preparation: Ground and purify participants

Cast the Circle: Create sacred space.

Invoke the elements.

East: Air

South: Fire

West: Water

North: Earth

Invoke the Goddess (Triple)

Invoke the God (Horned)

Magical Work: Cone of Power; Spiral Dance

Feast: Bread (Cakes) and Wine.

Devoke and Close.

1 I use the word witch in spite of the connotations to connect with the spirit of those who suffered for the Goddess during the Inquisition.

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Happy Beltane (May Day)

by Cynthia Gregory

Priestess and Witch, Circle of Winged Toads and Compost Coven

"Summer is a-coming in."

Beltane Cake

This is a Scottish Beltane custom. A knobby cake made with oats or barley, milk and eggs is baked in a round shape. The group stands in a circle facing the Bel fire. As they pass the cake each breaks off a knob or piece and throws it over their shoulder saying "This I give to thee _____ (naming an elemental spirit of preservation or destruction). Preserve my _____." An example from the old days is "This I give to thee O Fox Preserve my chickens." Today one might say, "This I give to you economy. Preserve my bank account." Here are a couple of versions of Beltane cake, based on oats, milk and eggs. I have successfully substituted Rice Dream and soy margarine for a dairy-free version. Also since Beltane is a festival of Belenus a Sun God, and a celebration of the rites of love, I use cinnamon, ginger and cloves.

Cinnamon is associated with the Sun and has long been used in love spells. Cloves are also popular in love spells. Ginger is associated with the Moon and has been used to win the affection of women. Thus as the Goddess and God come together at Beltane, so the Sun and Moon are joined in the cake.

Beltane Cake I

In a saucepan, heat 1 1/2 cups of milk with 1-cup oats, 1/2 cup butter and 1/2 tsp. sea salt. Cook until thickened. Let stand until room temperature. Mix in 2 cups brown sugar, 2 eggs and 1 tsp. vanilla. Add 1 1/3 cup unbleached white flour, 1 tsp. baking soda, tsp. Cinnamon, 1/4 tsp. Ginger and 1/2 tsp. cloves. Bake in a well-greased 9X13 pan at 350 degrees for 30 minutes or until a wooden toothpick inserted in center comes up clean. Top of cake may be decorated with powdered sugar. This cake is even better if baked the day before it is eaten. After cooling to room temperature cover tightly until serving.

Beltane Cake II

Heat oven to 350 degrees. In a 9" round skillet melt 1/2 cup butter. Mix in a bowl 2/3 cup oats, 1 cup flour, 1 tbs. sugar, 1/2 tsp. ginger, 1/2 tsp. cinnamon, 1/2 tsp. cloves, 1/2 tsp. salt and 1/2 tsp. baking powder. Stir 2/3 cup molasses into the butter and add to the flour mixture alternately with 2/3 cup milk. Do not overmix. Bake for approximately 35 minutes until it pulls away from the edge of the pan.

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About this capture

Beltaine With the Toads

text and pix by Valerie Walker

(Sorry, but this page may take a looooong time to load. Hope you think it's worth your patience.)

May 6, 2001: okay, it was a week late for Beltaine, but it was a beautiful sunny day in the Bay Area, and we were all in festive spirits. Ron and I picked up Maura, and we were the first carload to arrive. Artemis had declared herself May Fool, and dressed the part.

three Graces

Here are the Three Graces, Artemis, Maura, and Cynthia

After a climb up the hill, we came to the ritual place and set up the directional altars and began to make wreaths for everyone. Tracey took us through a rehearsal of "The Lusty Month of May," but it soon became obvious that we were hopeless as a chorus. "Let's just wing it!" someone suggested, and, since we're the Winged Toads, that sounded like a plan. Accordingly, we called the directions and invoked Gaia and Priapus as appropriate deities.

(Directional priestesses have been altered to please the Muse of PhotoShop--vw)

After a turn around the Maypole (which was supported by Robert) it was time for Cakes and Wine: Beltaine Cake and champagne courtesy of Cynthia, garlic eggplant and

pasta salad by Ron, Robert's elixir (wow), and other goodies including chocolate eggs, among many other wonderful things.

About this point, words fail me. Here's what it felt like:

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Beltaine With the Toads, mark 2

pix taken by Monica, tweaked by Valerie

(Sorry, but this page may take a looooong time to load. Hope you think it's worth your patience.)

May 4, 2002: cold and gloomy at Sutro Heights Park, but spirits were high, as you can tell from the following pix: cynthia

[maura](#)

[tracey](#)

[artemis](#)

[ron](#)

[serious](#)

me again

toads

and, last but hardly least:

the maypole

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Imbolc (Brigid)

by Cynthia Gregory

Priestess and Witch, Circle of Winged Toads and Compost Coven

Imbolc is the cross-quarter day marking the beginning of Celtic Spring. Imbolc means "Ewe's milk". It is the time when the cows and sheep lactate. The re-emergence of Bridget or Bride as her mother Calleach (pronounced Kali) drinks from the sacred well and is transformed into Brigid, goddess of flame. Bridget is the Celtic triple goddess of poetry, smithcraft and healing. In her honor we share poems and stories.

Colors: yellow-white-gold.

This is a time for initiation and beginnings.

Bring the usual food to share and a candle to bless for beginnings. Spend some time thinking about what you want to grow this season. Write your desire on a piece of white or yellow paper and wrap it around your candle. Fasten it with a bit of string. Bring this candle with you.

Also bring with you stories, poems, pictures, wings and other creative examples of smithcraft to share during the feasting.

A cauldron of water is in the center with a candle centered in it. Brigid Bread is prepared. And a chalice of milk stands ready.

Cast circle and invoke the elements emphasizing:

Air- birth of Bridget, poetry

Fire- smithy's forge

Water- well of healing

Earth-mother of regeneration

Statement of Purpose:

The Mother's breasts are full with milk, nourishing us as we grow with the light.

The spring is dawning, the work begins.

It is time to sow our seeds.

We light tonight the new fire, the flame of Bridget, the fire of Bride.

Come Bridget, be our guide.

Invoke the Goddess Bridget

Bridget of the forge-fire

Bridget of the healing well,

Bridget of the rhyming word,

Come, weave your spell.

Weave your spell of healing

Around our bodies

Weave your spell of healing

Around our souls.

With you we weave healing

Around our earth.

Light the center candle.

Invoke the God:

We call the Green Man, wild and free.

Rise up from Mother Earth,

Reborn the lover, father, son,

Cernunnos, fill us with your mirth.

Each person takes their candle and individually places it in the center speaking their desire.

Raise energy with a spiral dance (Fire of Freedom Chant -- Starhawk)

"We can rise with the fire of freedom,
truth is a fire that burns our chains
and we can stop the fire of destruction,
healing is a fire running thru our veins."

The Priestess holds the cup. The Priest blesses it with athame saying:

"Sweet mother's milk feed our spirits gently as a new born babe."

Pass the cup.

The priest holds the plate with Bridget Cake. The Priestess takes the bread, breaks it saying:

"In fertile darkness life grows to birth,..."

Bless with bread.

Feast, share our creativity.

Devoke and open circle.

Blessed Be, Cynthia Gregory

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Thursday: East altar

(Valerie)

South altar
(Cynthia)

West altar
(Maura)

North altar
(Tracey)

The first evening:
calling the South

Friday morning:
Maura cooks

Tracey

Friday night:
Artemis

Artemis and Cynthia

Saturday morning:
Jim with coffee

Artemis in the kitchen

The Great Dyeing Project: we dye altar cloths under the direction of Tracey and Cynthia. Here's Jim working on one.

Valerie gets ready: wrapping the cloth around the tube and binding it with string

Ron immerses himself

Artemis, Ron, and some of the results in the foreground

Gail

Saturday afternoon:
the beach

Toads on the beach

Gail and Ron

Maura prepares mentally for her workshop and ritual

Saturday night: Jim

Sunday morning: lack of sleep catches up with Tracey

Imbolc 2003

by Valerie and Ron

The Toads rented a house on Bodega Bay for the Imbolc weekend, and it was wall-to-wall rituals from start to finish. Here's the program :

Thursday: Ron, Valerie, Maura, Cynthia & Tracey arrive, build altars. Maura: West; Cynthia: South; Valerie: East, Tracey: north. (Cynthia and Valerie deliberately picked directions they aren't used to working in.)

Friday: general laying about till late afternoon /early evening. Thrift-store run to get more altar cloths in Petaluma. Valerie leads a Feri workshop and ritual. Dinner by Ron.

Artemis and Jim arrive 10 pm. Artemis leads us all in telling our personal myth around the fireplace.

New Moon is at 2:28 AM Sat morning, so before crashing Jim helps us acknowledge the dark of the moon in a brief ritual (which does not involve releasing helium balloons).

Saturday: Maura cooks breakfast. Gail arrives.

Tracey and Cynthia provide the altar cloth dyeing workshop mid morning.

Beach walk after lunch during which we collect shells and such for Maura's workshop.

Imbolc ritual begins with a kitchen-magick workshop by Maura in the late afternoon and flows into the ritual and dinner. Dinner is stone soup (everyone brings a vegetable to

add. Prepping the vegetable and adding to the soup is part of the ritual.)
Sunday morning Artemis and Cynthia cook breakfast. Devote and bid the gods farewell.
Take down altars, divide leftover food, pack. Checkout is at noon, and we just make it.

Ron's Imbolc Ritual

Hi y'all. Here's a personal ritual that you can do when you arrive at the house for Imbolc. It will help get you ready by helping you to focus on your intent, and it's a house blessing as well. Also included is a formal house blessing and cleansing ritual for all who arrive on Thursday evening.

Imbolc, the threshold between winter and spring. It's the time of year we look for the first Crocus and Snowdrops to appear. It's the time of naissance and new beginning; the time when seeds get fat and swell, but before they sprout. It feels incredibly creative to me. Infinite possibility.

Being an urban witch doesn't mean I'm out of touch with the seasons. I can feel the days getting longer, but this year it's more in my bones than in my head. It's only mid January, yet my Camellia has put out a huge bunch of new buds, the first of which have already bloomed. And the early tulips are already popping out of the ground, some leaves almost a foot high! It's too damned early in the year for my head to get around this popping up and growing and stuff. But my body knows it has been a warm winter this year, and so it's perfectly natural to want to swell up a bit and strut your stuff, and to be joyous and hopeful, and to spread your shoulders and puff out your chest and say, "Yeah! Isn't life grand!"

...just hope a late frost doesn't settle in. Better prepare for it if it does...

All of the above is my intent for the weekend...

What to bring with you to cleanse and bless the house:

Being that this is the season of new beginnings, replete with all our hopes and fears and such, bring a magical cleansing tool or implement of your choice to the Imbolc weekend, in order to ritually clean our retreat. It could be a dusting rag, a broom or a mop. Maybe it's a wand, or an athame, or a rock. Or maybe it's a musical instrument, a dance, a song or a poem. Whatever -- you know what will make ritual space clean for you. Also bring a candle, which you will not burn this weekend, but will bless it and imbue it with good vibes, and then light it some other time when needed.

During the drive to the house take some time to meditate on your intent for this Imbolc weekend. Include in your meditation how best to cleanse and bless our residence. Distill it into a single declamatory statement. When you arrive do some variant of the following ritual:

Leave everything in your car except your ritual cleaning tool. As you cross the threshold of the house, light a candle (there will be candles and matches by the front door), use your tool to bless the house, and then state your intent; state it either loudly for all to hear or under your breath, being respectful of others, depending on time and

circumstance. The object is to charge this magical space with your full intent when you enter the house.

The Thursday evening house blessing ritual, for the folks who are there:

The purpose of this ritual will be to cleanse the house and to dedicate it as a temple to Brigit.

When you arrive, cross the threshold, as described above, and then take some time to ground yourself, concentrating on the house and the moment. Feel in your body this ritual space. After grounding, let yourself be led into the house, according to your intent, to some place to be cleansed. Just trust your body to lead you there.

Spend whatever time you need to clean this place, using your tools at hand.

When you have finished your house cleansing, join with the rest of the coven to resume the ritual. As coven members gather after their personal cleansing ritual, respect the later arrivals and try to keep noise levels low while they perform their ritual. During this time chose a place for your altar, in some central location in the house, and then assemble it. Cynthia has sent the details of which person and direction. I'll distribute candelarias throughout the house.

After all have gathered and built their altars we will turn out all the lights, leave the house by a back door, and then assemble by the front door of the house. When you come to the front entrance of the house take a white candle in hand from the selection at the door.

Valerie will asperge us, and then I will offer Brigid's flame to light your candle before you cross the threshold, bringing her light into the house, according to your will. We'll assemble inside the door, and then proceed through the house, visiting each room and lighting candelarias as we go, while singing:

The darkness of winter and grave
Is the womb from which we are born.
Praise Brigit, and welcome She
Who bears us into light and life!

[I was looking for a simple quatrain that we can easily memorize and chant while we move through the house. I found a NROOGD Imbolc ritual online, borrowed a bit from here and there, and managed to appropriate the refrain.

It contains most everything we want in an Imbolc house blessing: it invokes Brigit, and it evokes mystery of the change from darkness to light, death to rebirth.]

After filling the house with light we will assemble in the place where the altars were made, and then call the quarters. We'll invoke Brigit, and then the Green God, keeping

in mind that we are asking them to stay with us for the entire weekend.

Create a cone of power, concentrating on naissance and beginning, of the cusp of the year between the dark and light, and of the power of growth. Let the light we create in the house magnify and explode into the multiverse, and then descend around our house and be with us for the weekend. Let the neighbors talk about this event for years to come.

We'll have a light cakes and wine, but we'll not devoke until after breakfast on Sunday morning when we leave the house, we'll just thank them for joining us.

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<http://www.compostcoven.org/compost/elvis.html>

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About this capture

The Lesser Elvis Banishing Ritual of the Sequined Pentagram
channeled by Robert under the influence of the Internet

NOTE: This ritual was dictated to me whilst scrying into the black, shiny part of an Elvis record.

The purpose of this ritual is to clear the area of all Elvis-negative influences. This includes all that not patriotic and all that is not of White Trash at heart.

Begin by facing in the direction of Graceland. For easy reference, we shall call this East.

1: Visualize the infinitely bright light of a Las Vegas spotlight descending upon you.

2: Draw this Holy Light into your head, intoning: LOVE ME

3: Point downward, hand over... personal privates... , intoning: TENDER

4: Point to right shoulder. LOVE ME

5: Point to left shoulder. TRUE

This is the Holy Cross of Elvis. Conclude by saying: "Uh-huh".

6: Facing East (Graceland), draw a bright, blue, sequined pentagram in the air. Be sure to visualize the light reflecting off of the shimmering sequins. Intone: Ehhhh

7: Repeat step six to the south. Intone: Llll

8: To the west, intone: Vihhhhh

9: To the north, intone: ssssss

Between each of the above steps, you should make part of a circle connecting each pentagram. This circle should be made of the Light of the Holy Las Vegas Spotlight.

Imagine yourself bathed in the Holy Vegas Light. Face Graceland.

10: Before you, imagine Elvis as a baby, containing his True Elvis Potential. This is the Elvis of Air.

Say: ELVIS, thou who were born a King in Lowly Surroundings. Fulfill your potential. Be present with me today.

11: Behind you, imagine the young man Elvis, on the brink of Stardom. This is the Elvis of Water.

Say: ELVIS, thou who art about to realize your Kingliness among men. Fulfill that Potential. Be with me today.

12: To your right, imagine Elvis in the prime of his career, when he was making movies and the like. He thrusts his pelvis suggestively. This is the Elvis of Fire.

Say: ELVIS, thou who art leading us to Light. Be with me today.

13: To your left, imagine Elvis in his Las Vegas stage. He wears sunglasses and is slightly pudgy. This is the Elvis of Earth.

Say: ELVIS, thou who didst die on the pot of an overdose. Be with me today.

Repeat the Holy Cross of Elvis. Thus ends the Ritual.

This ritual should be repeated daily. If you wish, you may use Elvis music in the

background to aid your concentration. If you have an altar, it should contain a Microphone Wand, a Microphone-Stand Dagger, an Elvis "45 Disc, and small porcelain toilet (Chalice).

May the Holy Light of Las Vegas Shine within you.

Love is the Law. Love under Rock & Roll.

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<http://www.compostcoven.org/compost/litha.html>

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About this capture

Midsummer Ritual (Litha)

Cynthia

Prior to the ritual meditate on the transformation you need. Write it on paper and wrap around a stick. Bring this with you.

Gather and ground while building altars (all bring flowers, apples and summer fruits to decorate)

Cast circle:

Asperge with sea water and lavender[Name]..(your name here)

Cense with frankincense[Name]..

Draw with athame[Name]..

Statement of Purpose

We celebrate midsummer with ancient and mystic rites. On this longest day all nature is filled with pulsating energy and goddess and god passionately join. We bath in their

warmth and light. Now is the time for releasing past cares and banes. Now is the time to purify in the transformative fire of the sun. We open the door of turning and returning, the door ruled by Dag the rune of opening. Admitting through the door that which we need to transform ourselves. On this longest day we open the door that separates us from our desire. We welcome joy.

Invoke the Goddess as Aphrodite

(To Aphrodite of the Flowers at Knossos, adapted from Sappho -612 BCE)

Come to the holy temple of the virgins

Where a pleasant grove of apple trees

Circles and altar smoking with frankincense

The roses leave shadow on the ground

And cool springs mummer through apple branches

Where shuddering leaves pour down profound sleep. In that meadow where horses have grown

Glossy, and all spring flowers grow wild,

The anise shoots fill the air with aroma.

And there our queen Aphrodite pours

Celestial nectar in our gold cups,

Which she fills gracefully with sudden joy.

(Chant until she's here.)

Invoke the God as Apollo

(Adapted from Rainer Maria Rilke, Adriatic Torso of Apollo)

Apollo whose eyes are like ripening fruit,

Whose chest is suffused with brilliance from inside.

You, who gleam with power and dazzle our eyes.

From your dark center where procreation flares

Burst forth like a flare.

Here there is no heart that does not feel you.

We must change our lives.

(Chant until he's here.)

Raise cone of power around center fire and at apex toss the sticks into the fire.

Cakes and wine. (BBQ)

Devoke and open circle.

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<http://www.compostcoven.org/compost/kicker.html>

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About this capture

Crossing the Bridge

a cyber-ritual for Kicker the dog

by Jim, adapted from Ray Buckland

I am writing this through a veil of tears and with a grief-stricken heart. Kicker suffered a stroke last night and had lost most function of her hind legs and partial control of her bladder. She had a preexisting paralyzed larynx that inhibited her breathing. I had her euthanized at 11:20 p. m., Wednesday February 21, 2001.

READ/HEAR: The flute is played for Kicker. (A long, single, low vibrato note is played)

SAY/THINK: So be it.

READ/HEAR: That today Kicker is not with us, here on this earthly plane, saddens us all. Yet let us not give in to sadness. For is this not a sign that she has fulfilled her life's work? Now she is free to move, free to cross the river Styx and await the thinness of the veils at Samhain. Fear this not, for we shall meet again, as surely as the moon cycles and the tides change. And that will be a time devoted to great joy and celebration. Let us send forth our good wishes to precede her across the bridge.

THINK: From your third eye see a Loving black lab looking at you from your monitor. Reach into your being and draw up your Love, joy, happiness & magick and release it through your eyes into the image your third eye sees on the screen.

READ/HEAR: We wish you all the Love and happiness we may. You shall never be forgotten. In kind, let us not be forgotten. Whenever we meet in ritual, you are always welcome.

SAY/THINK: So mote it be.

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<http://www.compostcoven.org/compost/choir.html>

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About this capture

Pagan in the Choir
By Jim "Goatroper" Poket
Dedicated to Maura Sipila

There's a Pagan in the choir.
Her voice is sweet and true.
There's a Pagan in the choir.
What will the Christians do?

There's a Pagan in the choir,
who sings from her own soul.
There's a Pagan in the choir,
that the Church can not control.

There's a Pagan in the choir,
with a voice as sweet as rain.
There's a Pagan in the choir,
whose magick will remain.

There's a Pagan in the choir,
who sees beyond the name.
There's a Pagan in the choir,
who knows the message is the same.

There's a Pagan in the choir,

that through music shares her Love.
There's a Pagan in the choir,
who knows the power up above.

There's a Pagan in the choir,
who sings with Christians at her side.
There's a Pagan in the choir,
who knows the Goddess is inside.

There's a Pagan in the Choir,
that these differences disdains.
There's a Pagan in the choir,
that sings till Love alone remains.

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[About this capture](#)

The Ritual and the Wait
By Jim "Goatroper" Poket
Dedicated, with Love, to Miranda
Merry meet and merry part and merry meet again

The altar still is standing from the ritual held last night.
He had hoped to help her passing, to guide her soul in flight.

The pentacle is littered with the crumbs of ritual bread.
The candle was extinguished when he retired to his bed.

The mortar and the pestle with pure salt are englazed.
The ritual bowl holds offerings for the Lord & Lady raised.

The Athame lays unsheathed, its power is exposed.
Her picture is presented, by his cord it is enclosed.

The incense is but a cinder; its aroma's left the air.
The water crystal's empty with salt its contents pair.

The chalice is now empty; the wine has run its course.
The ritual now is over, and he waits without remorse.

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Lammas (August Eve) Feast of Bread

by Cynthia and other Winged Toads

AKA Lughnasadh, The Games of Lug, Celtic god of reincarnation. Lug initiated the festival in honor of the earth-mother Tailtiu. This is the beginning of fall and the harvest, when the god is cut down as the corn in the fields, sacrificing himself to life. He is the seed, planted in the body of the goddess to rise again as the new crop. This is the time of

reaping, of gathering in the harvest of our labors.

Meet at the gate at noon. Bring symbols of the harvest to decorate the altars, and the usual food to share, sit upons, water toys, and whatever you need to feel comfortable for the day.

(Otis and Cynthia will prepare the grove before we begin.)

Ground with salt water under the Oaks.

Cynthia (with athame)will lead procession with meditative chant to the Grove.

"Bringing in the Sheaves"

Sowing in the morning, sowing seeds of kindness, sowing in the noontide and the dewy eve:

Now begins the harvest and the time of reaping, we shall come rejoicing bringing in the sheaves.

Bringing in the sheaves, bringing in the sheaves, we shall come rejoicing bringing in the sheaves.

Bringing in the sheaves, bringing in the sheaves, we shall come rejoicing bringing in the sheaves.

(Repeat chorus)

Enter grove one by one as Jim anoints with oil.

Circle the Grove with athame, salt water and incense, spiraling in as we caste circle.

'Athame draw the circle round about, magic/power stay in world stay out.'

'Salt and sea of ill stay free.'

'Fire and air draw all that's fair.'

Pass athame to Valerie to invoke the East/Air. Robin: South/Fire. Otis: West/Water.

Scott: North/Earth. And return to the East completing the circle.

'The circle is cast, the ritual is begun, what is between the worlds, concerns not the worlds, yet will change the worlds.'

Invocation to Tailltiu - Sally

Invocation to Lug - Cynthia

'Oh tell me why, Oh tell me why, tell me why must the clouds come to darken the sky?'

'Oh tell me why, Oh tell me why, tell me why must the clouds come to darken the sky?'

'This is the wake of Lug, the Sun King. He lost his life on the solstice day.'

'This is the wake of Lug, the Sun King. He steps into the dark and guides our way.'

Lammas Response Chant - Cynthia and Otis

Otis: What is this day?

All: It is the day of Lammas.

Cynthia: What is the meaning of this day?

All: It is the mystery of the corn

Otis: What is the mystery of the corn?

All: That which is cut down will rise again.

Cynthia: Who will rise again?

All: We will rise again.

Otis: Who will rise again?

All: We will rise again.

Cynthia: Who will rise again?

All: We will rise again.

Raise cone of power around corn in center. Give energy to the seed and the fruit.

Corn Blessing - Robin

'Behold the mystery...'

Bread Blessing of Each Other - Jim

Wine - Toasts of Gratitude - Cynthia

Devoke and open circle.

"Happy Trails.'

Descend to the pond.

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[About this capture](#)

Samhain Ritual

Cynthia and other Toads

Assemble in kitchen. Guide and Ps. bring food into sacred space. Review ritual with participants.

Salt Water Grounding

Asperge at entrance to hall.

Come down hall passing through the veils, one by one as called to face Challenger.

[First called drums softly once in circle.]

Cross river Styx [Guide helps each one across.]

Guide to west altar to place mementos of departed.

On east altar place welcome new life items.

All sit in silence around center cauldron until all have entered and are seated.

Statement Of Purpose:

This is the night when the veil is thin that divides the worlds.

It is the new year in the time of the year's death,

When the harvest is gathered and the fields lie fallow.

Tonight the King of the Waning Year sails over the sunless sea, the womb of the Mother.

He steps ashore on the Shining Isle, the luminous world egg, becoming the seed of His own rebirth.

The gates of life and death are open; the Sun Child is conceived;

The dead walk, and to the living is revealed the Mystery;

That every ending is a beginning.

We meet in the time out of time, everywhere and nowhere, here and there,

To greet the Lord of Death who is the Lord of Life

And the Triple Goddess, who is the Circle of Rebirth.

Invocations:

Invoke Directional Elements.

Invoke God with Chant: "Hoof and Horn"

Poem "Samhain" by John Montague

Sing a song
for the mistress
of the bones.

The player
on the black keys
the darker harmonies

light jig
of shoe buckles
on a coffin lid.

pale glint
of the wrecker's lantern
on a jagged cliff

across the ceaseless
glitter of the spume
a seagull's creak

the damp-haired
seaweed stained sorceress
marshlight of defeat

chill of winter
a slowly failing fire
faltering desire

Darkness of Darkness
we meet on our way.

Invoke Goddess with Chant: "Old Crone of Mystery"

Sailing to the Blessed Isle Ps. faces western altar.

Guide takes participants one at a time and forms a "boat"[triangle] behind Ps. (the prow) with hand on shoulder of person in front, giving each person a phrase to chant as we travel over the sunless sea to the Blessed Isle. [to the shining isle, over the sunless sea, in the silver ship, in the realm of the dark, sailing west etc.] Continue chant until we reach the shore.

Remembrance Of The Departed

Ps. opens the urn releasing the spirits.

"This we do in remembrance. There is no end to the circle"

Each in turn lights a black candle from the lit black candle on the west altar and speaks of departed.

Chant: "There Is No End To The Circle"

Welcome New Life.

Each in turn lights a white candle from the lit yellow candle on the east altar and speaks of new life joining us this year.

Light the center cauldron as we bring in changes for ourselves for the new year.

Chant: "She Changes Everything"

The Mystery of the Fruit of Death and Life. Take an apple and a pomegranate from the west altar;

Show the pomegranate and say: "Behold the fruit of life, which is death."

Plunge the athame into the fruit, breaking it apart.

"Taste the seeds of death."

Pass the fruit around for all to eat.
Show the apple and say: "Behold the fruit of death, which is life."
Slice the apple in half crossways and show the interior to the celebrants.
"Behold the five-pointed star"
"Taste the fruit of life."
Pass the fruit around for all to eat.

Cakes and Cup.
Pass the cup containing Waters of Life. Toast the spirits of those who have joined us.
Bless each other with Soul Cakes.

Feast

Devocations.
Bid farewell to the spirits.
Devoke the God and Goddess.
Devoke the Elements.
Open the circle.
"Merry, meet and merry part and merry meet again."
"Blessed Be."

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About this capture

Yule with the Toads
pix taken & tweaked by valerie,
recipes by Ron Miller

stories courtesy of Maura

Maura psyching herself for a day in the kitchen

the geese

the Chef carves

Willow, Tom, and Ron take a little liquid refreshment

Cynthia & Hal

Gail, Artemis, & the Prime Mover of the Universe

one side of the table

the other side of the table

Tracey parties hearty

your hostess and dishwasher

Otis in full cry

...and to all a goooooood niight

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The Recipes:
Gravlox

Mushroom timbales
How to roast a goose / Poultry brine
Xmas Pudding

Yule stories

HOW THE SALMON CAME TO THE YUOK PEOPLE

A Native American Folk Tale

Coyote stood by the Klamath River one day, and thought to himself, "My people, the Yuok have no food. I wonder if I could find some in that mighty river. There must be something there. There ought to be fish in rivers. Where are all the fish?"

Coyote talks this over with his best friend, Mink. Mink said, "All the fish are up in the pond behind Salmon Grandmother's house. She's keeping them all for herself!"

"Well, then, I'll just have to journey up the river to free the fish!" said Coyote, although he knew it was a long trip to Salmon Grandmother's house. Coyote's grandchild, Wren, gave him a pouch of madrone berries for the trip, which are small and red, and look exactly like salmon's eggs!

Coyote began the long journey up to Salmon Grandmother's house. When he got there, he knocked on her door. "Who is it?" called Salmon Grandmother. Coyote replied, "I'm just a weary traveler, and I'm oh, so hungry and tired! I need a place to stay for the night." Of course, Salmon Grandmother took pity and asked him inside. She offered him some of her fresh, hot acorn soup, but just as she was getting ready to dish it up, Coyote popped a madrone berry into his mouth. Grandmother was rather surprised.

"Would you like some Salmon eggs?" Coyote offered. Grandmother thought, "Oh dear! This Coyote fellow knows about my salmon!" This worried her, because the salmon were her secret and she didn't want to share. But since he clearly already knew about the salmon, she couldn't offend him by just giving him acorn soup. So she picked up her dip net and went out to the pond in back. She dipped her net in the water, and pulled out a fine, fat silver salmon. Then she cooked it up on skewers over a pit of coals and they had a delicious dinner.

After the meal, Grandmother told Coyote he was welcome to rest and stay overnight. Making himself comfortable, Coyote announced he would be going out the sweat lodge. He brought his magic flute with him into the lodge. Coyote started to play a lovely little tune on his flute. He played and played, and when Grandmother heard the sweet strains of beautiful music she became drowsy. Finally, she finally fell into a deep sleep. Once she drifted off, Coyote left his flute playing in the sweat lodge, since of course it was a magic flute that could play by itself. He went out to the salmon pond in back, and began to dig. He dug and dug all night, forming a trench from the pond to the nearby river. Towards dawn, Grandmother woke up and heard the flute still playing. "Something is not right here! Who can play the flute for that long?" Suddenly it hits her.

"My salmon," she shouted, "He's stealing my salmon!!!" She jumped out of bed, and raced around to the back of the house. She got there just in time to see Coyote digging out the last little patch of dirt between the pond and the river. Coyote lopes down the riverbank, laughing as all of her salmon swim free into the Klamath. And that's how the salmon came to the Klamath river to feed the Yurok!

The Shortest Day
by Susan Cooper

And so the Shortest Day came and the year died
And everywhere down the centuries of the snow-white world
Came people singing, dancing,
To drive the dark away.
They lighted candles in the winter trees;
They hung their homes with evergreen;
They burned beseeching fires all night long
To keep the year alive.
And when the new year's sunshine blazed awake
They shouted, revelling.
Through all the frosty ages you can hear them
Echoing behind us - listen!
All the long echoes, sing the same delight,
This Shortest Day,
As promise wakens in the sleeping land:
They carol, feast, give thanks,
And dearly love their friends,
And hope for peace.
And now so do we, here, now,
This year and every year.
Welcome Yule!

<http://www.compostcoven.org/compost/mabon02.html>

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About this capture

click on thumbnail to see full-size picture
Tracey's wonderful
insta-tent

Beverly sets up

Gina

Cowgirl Maura

Cowgirl Vee

Cynthia kicks back

Tracey and Gina

Cynthia and Ron

>

Mighty Maura

Beverly with drum

Cynthia with drum

Jim

Maura as the Moon

Tracey cloaked

Maura of the Wood

Jim makes breakfast

Bartle and Jaymes

Procession

Labyrinth 1

Labyrinth 2

Labyrinth 3

Rock City

Beverly

Sphinx

Cave

On the trail

Toads rock!!!

Mabon 2002

ritual by Jim, pix by Valerie

The Circle of the Winged Toads went to Mount Diablo State Park for the Mabon weekend and did a really gooooooooood full-moon ritual on Saturday night, with Jim playing the moon up with his flute while we all watched entranced. We followed this with a fantastic feast (we are preserving our reputation as the best-fed coven in Northern California) and a campfire (actually charcoal in a fire pit as the fire danger was high) where we toasted marshmallows and introduced the Chef to S'mores (he liked them.)

Next morning we did a sunrise tai-chi Mabon ritual, led by Beverly, then ate a huge breakfast cooked by the men (yay!) and then another short ritual down at the labyrinth which had been constructed the previous afternoon by Cynthia and Ron (highly influenced by Andy Goldsworthy of "Rivers and Tides" fame). We each walked the labyrinth while the others sang and played percussion, and shared apples, the seeds of which will be planted next Eostre. After breaking camp we went for a hike in Rock City, which is an amazing place with huge wind-carved sandstone rocks, tiny cavelets, and a generally extraterrestrial feel to it. This is the first overnigher the current incarnation of the Toads has had, and it was wonderful to be able to hang out with each other and not rush off somewhere else. --vw

FULL MOON RITUAL

Jim "GoatHawke" Poket

SUPPLIES, MATERIALS, & TOOLS:

Athame

Chalice

3-Wicked Candle

Compass

Drum

Flutes

Herb

Lighter

Moon Pies

Musical noisemakers*

Peace Pipe

Ritual

Sage Bundle

Toad's Hollow Merlot

*Everyone that wants to should bring something.

RITUAL

All items placed on single altar to the East of the Circle.

The candle is lit with the incantation

" These three flames projecting from one source of wax represent the astrological trinity of Mother Earth, Lady Luna, and Father Sun floating in unison through the Universe. We are here tonight to honour Luna and her Magick. Yea, though the Sun projects its power on a daily basis, it is the Moon that follows the cycle of life, a silver menstruus of the cosmos. We cleanse our selves with the smoke of sage, sending our deficiencies into the night sky to be metamorphosed into something we may use".

Jim purifies each Covener while Tracey drums.

The four directions are invoked with the flute. As Jim turns, each direction is silently purified and sanctified with the candle and smudge drawing a pentacle in the air. After the flute plays, _____ says, " As the Moon above and the Earth below, what is between the Worlds concerns not the Worlds yet, will change the Worlds."

STORY:

How the Moon was born, told by Maura

INVOCATION:

"Luna, we are here tonight to honour you and call upon you to join us in our Circle. Grace us with your presence, for it is you and you alone that we seek. Join as you have joined our ancestors before. As your light cascades down upon us, bring your energy to our Circle and fill our hearts with your light. We sing our praise to you in voice and instrument. Come to us."

Raise cone of power with instruments and voice.

After cone of power is raised, "Thank you Luna for your presence and grace. As the flute serenades your presence, each of us will journey within and connect in whatever way is right for us".

(5 minutes of flute/meditation ending with the Flute song Reverence).

After the meditation is complete, Cakes and Ale with Moon Pies and Toad Hollow Merlot.

Valerie performs Feri devocation. Open Circle and sing Happy Trails.

Jim wrote later: I have a confession of sorts regarding [the full moon ritual]. When conditions are ideal I find myself in a meditative trance while playing the flute, somewhat akin to a mellow high from herb. I reached one of these states while playing the flute that night, (and to a lesser extent when walking the labyrinth while playing the flute the next day. Thank you to Cynthia and all who built the labyrinth, for there is something truly spiritual to me when I play the flute in one). By the end of playing my flute to Luna I

had tears streaming my cheeks. I honestly know not why the tears flowed, yet they were a release I sorely needed. I originally shared this only with Gina, yet felt compelled to disregard my ego and share this experience with all of you who helped create it. THANK YOU!

Thank you also to Beverly for the Tai Chi based sunrise ritual. Thank you to Ron for organizing the trip, Maura for reading the Story of the Moon, and Tracey for leading us with her drum.

Thank you to all...TOADS RULE!!!!

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<http://www.compostcoven.org/compost/grounding.html>

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About this capture

Grounding and Centering

Valerie Walker

Assume a comfortable position, either standing or seated. Breathe deeply from the solar plexus, filling and emptying your lungs completely at least three times. Feel the energy in your body, and pull it in from your extremities into the center of your body.

Let all the tension, aches and pains, and other distractions both positive and negative coalesce into a ball of energy. Locate that ball of energy a little below your navel, at the point called in tai chi the "dan tien". Bring in as much of your energy into this ball as you

can, and then send the ball down your spine, dividing at the base of the spine and sending the energy down each of your legs to the floor.

Feel the energy reaching out, sending tendrils, root, into the floor, down through the structure of the house. Feel the energy roots tunnel into the earth, go down past the layer of earth and into the rocks beneath. send the energy down through the rocks, deep into the center of the planet, deep into the place where the rocks are molten, where the fire of the Mother plays at the center.

Join your energy with that fire in the earth. Let it become one with the fire at the heart of the earth, let it become purified by that fire.

(Pause as long as you need to)

Now begin to take back your individual energy, burnt clean and purified by the Mother's fire. Bring the energy back up the roots you put down, pulling the roots after you as you let the energy rise up through the cooled rocks, up through the layers of rock, earth, floor, and back into your body again.

Pull the energy up into the base of your spine, and join it with any lingering distractions left in your body. Bring it up the spine, changing its color as you move up the chakras from deep red to orange to yellow to green to turquoise to indigo to purple at the crown. Then let the purple light beam out the top of your head, up through the air, through the ceiling, through the roof, up into the air, up into the thinning layers of the atmosphere

Beam the energy up and out away from this planet, out into space, out past the planets, out to the spaces between the stars. Let your energy play with the galaxies, the nebulae, the stars, the shining heavens.

(Pause as long as you need to)

Now bring your energy in from its play with the heaven shiner. Bring it in through space, into the solar system, into the orbit of the earth, into Earth's atmosphere. Let the energy return down through the air, through the roof, through the ceiling, down into the top of your head.

Feel the energy spread throughout your entire body. Let it fill you, and let it change color to a light blue, like a gas flame. Fill yourself with this blue fire, and feel how you are the link between that which is below and that which is above. Feel yourself at this particular place, at this particular instant of time. Rest in this knowledge: be here now.

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About this capture

The Faery Tradition

an interview with Andraste by Leah Samul

reprinted from the Compost Newsletter

Q: Each different tradition in the Craft has its own distinguishing features; what is it about the Faery tradition that makes it different from other traditions in the Craft?

A: Fifteen Faery tradition practitioners met in June of 1988 to discuss this and other questions. What they agreed upon as Faery Tradition essentials comprises the following. Many of these features can be claimed by other traditions as well, and various Faery practitioners may accent some of these more than others.

A belief in a particular Faery Power which can be accessed characterizes the lineage, which exists as an ecstatic, rather than a fertility, tradition. A strong emphasis is placed on sensual experience and awareness, including sexual mysticism, which is not limited to heterosexual expression. In this, as in the general spirit of a spiritual exploration,

there is more risk-taking encouraged than in other Wiccan traditions which have specific laws limiting behavior, and there is a certain amorality historically associated with the Tradition. We see ourselves, when enchanted, as "fey"--not black, not white, outside social definitions, on the road to Faeryland, either mad or poetical. We are aware that much of reality is unseen, or at least has uncertain boundaries. As in all the Craft, there is a deep respect for the wisdom of Nature, a love of beauty, and an appreciation of bardic and mantic creativity. There is a specific corpus of chants and liturgical material, much of it stemming from Victor and Gwydion, which provides a frame for Circle-workings, but poetic creativity is highly valued. The practice is heavily invocatory, with encouragement of deity possession, which relies mainly on psychic talent or sensitivity to occur, rather than the existence of a specific induction technique. Rites are stylistically diverse, and may draw from many sources.

There is an initiatory lineage, traceable to Victor, Cora, or Gwydion, although Victor tells of antecedents of the present tradition in the coven in which he was involved in the 1920's and 30's in Oregon. Aspects of the tradition are possession of secret names, the practice of energy-working using the pentacles, a body of poetic and liturgical material, information on the Deities; many archetypes are recognized which are specific to the Tradition, the doctrine of the Three Selves, a cingulum of a specific color, a "tribal" or "clan" feel to the coven, the use of the horned (sometimes called "inverted") pentagram, and to some extent the honoring of a warrior ethic, rather like bushido. For example, we are urged not to coddle weakness, support others in insincerities or self-deceptions, and never submit one's own Life force to anyone or anything, ever, which leads to a fierce openness called the "Black Heart of Innocence."

Perhaps what has gained the most attention is that the Faery Tradition is gender-equal, and all sexual orientations seem to be able to find a niche. For many, there is a strong identification with the realms of Faery and with shape-shifting.

Q: Many members of the Craft would freely admit that modern day Witchcraft has been "put together" from a variety of sources by the leading members of the individual traditions. Gerald Gardner, Raymond Buckland, and even Starhawk have definitely created traditions that bear their own individual stamp. Do you think this is true for Victor Anderson in the Faery tradition? Or more pointedly: is there a Faery tradition separate from Victor Anderson's own writings and influence? Are there other visionaries in the Faery tradition besides Anderson? How much of the Faery tradition do you think that Victor Anderson "made up" by welding ancient sources to his own personal vision?

A: Although Victor is universally recognized as the founding teacher of the tradition, it is possible to identify influences which shaped the tradition before its present form evolved. There is a strong African diasporic influence, primarily Dahomean-Haitian, and the Three Selves theory is an outgrowth of Huna, as described by Max Freedom Long. Further, there are elements from fiction, including Robert E. Howard, H. P. Lovecraft, and the Necronomicon. Neither is Victor the only source for material presently within the tradition. Each initiate seems to draw the tradition in a somewhat new direction and uncover new ground. According to Gwydion, the early Faery Tradition had much in

common with the published materials of the Farrars' accounts of outer-court Gardnerian/Alexandrian rituals. I have not seen this today. Some practitioners, such as Gwydion and Eldri Littlewolf, went deeply into shamanic forms. Gwydion also worked extensively with Celtic religion, even learning Welsh, as did Gabriel (né Caradoc) in the early part of his Wiccan training.

Other influences entered as Gabriel began teaching: Arica training, Tibetan meditation, and a modicum of Ceremonial Magick are all elements. According to Eldri, Caradoc has written some beautiful poetry, both ritual and otherwise, but I have seen little of it. Gabriel's classes are one of the best extant trainings in magical visualization I have encountered. Brian Dragon and members of his lineage have contributed darkly powerful poetry and ritual liturgy, though he was "excommunicated" from the tradition by Caradoc, his initiator, with Victor's assent. This excommunication is not recognized by all members of the tradition. Though there is much borrowing, a central vision is maintained, and this has grown as liturgical material has been amassed. More recently, initiates such as poet Francesca Dubie and songwriter Keara West have added their inspiration to the corpus of material. Since many of the present day initiates have had minimal direct exposure to Victor's presence, and Thorns of the Blood Rose is often out of print, there has been less reliance on Victor's teachings than in earlier days, when Gwydion studied with him for many years, starting at the age of thirteen. Aspects of Victor's practice, such as the African-diasporic tradition, are being strengthened and re-woven into the tradition by initiates with cross-training and initiations in Santeria.

Starhawk has used elements and concepts developed in the Faery Tradition in expressing her beliefs and practice, and in many cases has given the world some of the clearest explanations currently available of concepts such as the Three Selves or the Iron Pentacle.

Q: Looking at the modern day Craft, it seems that there are two main points of focus or approaches to it: one is the shamanic approach, the other is the ecological approach. For example, many covens are active in non-violent action involving the fate of the earth. It seems to me that the Faery tradition is quite shamanistic. Is it at all concerned with the ecological focus that one sees in other branches of the Craft?

A: As the question is posed, I'm not entirely certain what you mean by "ecological" versus "shamanistic" approaches, and I have interpolated that you mean the distinction between political approaches to magickal activity and religio-magickal approaches. It's hard to answer in general terms for the tradition as a whole, since this topic becomes a spectrum of motivations for magickal workings, rather than a strict dyad between political and religious. Individuals will naturally range themselves along the spectrum, according to their wills and karmic tendencies. Also, the people with whom I prefer to work tend to share my perspectives, and will color my impressions. I wouldn't say someone is not a Faery Tradition practitioner because s/he supported or didn't support a particular political stance. Victor and Starhawk, for example, became estranged over politics and particularly over the issue of nuclear power plants and nuclear research. Political magick of the Reclaiming or Earth First! type often makes "traditionalist"

witches uneasy, but this is probably more of a challenge to their political worldview, than a critique of magick as a tool.

Other than the Reclaiming branch of initiates, it is probably safe to say that many of the current practitioners are not openly politically active in demonstrations, civil disobedience, and so forth. But this does not mean that the focus of their magick, or the content of their communications are any less political or even less radical. Politics and religion are not mutually exclusive. The environment is a focus for magickal work throughout the Pagan movement, and the Faery Tradition is no exception. For most of us, our politics grow out of our spirituality, and the mysteries we have experienced, rather than vice-versa.

Q: What is your sense of the place and direction of the Faery Tradition within the neopagan movement?

A: Gods are not just constructs or psychological forces from the collective unconscious. The Gods are real, with a system of morality different from our own, and we have a responsibility to them. The Faery Tradition, in common with initiatory lineages of the Craft which practice possession, is a mystery tradition of power, ecstasy, and direct communication with divinity.

This is in contrast to traditions which practice psychodrama or psychotherapy through ritual. The negative side of this (the Faery) style of working is that we have a lot of initiates who might be classed as "burnouts", who did not return unscathed from between the worlds. the tradition is not for everybody; it is certainly not amenable to mass attendance, like many other Pagan paths. Gabriel has been trying to evolve an outer court and a system of degrees in what was originally a one-degree system. There are more interested seekers than openings with teachers.

Q: If you had a "wish list" for the future of the Faery Tradition within the Neo-Pagan movement, what direction would you like the Faeries to go in?

A: I would like to see a rejoining and sharing among the many "lone-wolves" making up the tradition. It would be nice to able to learn from one another, to discuss liturgy and magickal techniques, and to cast off the divisions and old feuds that kept our elders from functioning well together. I would like to see the cultivation of high standards of teaching, ritual practice, and ethics. I would like to see some more of the solitaires starting to teach.

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About this capture

The Feri Pentacles

The Pentacles of Feri are a meditational device which will teach you a lot about yourself. Try meditating on the points of the Iron Pentacle beginning with Sex, then Pride, Self, Power, Passion, and back to Sex--making an invoking pentacle. then try going round the edges from Sex to Self, Passion, Pride, Power, and Sex. Think about the relationships between concepts as well as the meaning of each. Some good links to further study include:

http://www.faerywolf.com/essay_ironpentacle.htm an article by Storm Faerywolf on the pentacles

<http://www.reclaiming.org/newsletter/67/pentacle.html> The Iron Pentacle as a meditative tool, by Hilary Valentine of Reclaiming

<http://www.tejasweb.org/html/writings/epistepentacle.html> Epistemology and the Pentacles of Feri

the Pentacle of Iron
The Feri Pentacle of Iron

the Pentacle of Iron
The Feri Pentacle of Pearl

Comparison of various pentacles
Comparison of various pentacles, including the lead pentacles created by Victor
Anderson (V) and Gabriel Carillo (G), respectively.

the pentacles and the elements

The five elements and the pentacle

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http://www.faerywolf.com/essay_ironpentacle.htm

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About this capture

The Iron Pentacle:

Understanding the Harmonics of Consciousness

by Storm Faerywolf

From sex to pride,
from pride to self,
from self to power,
from power to passion
from passion to sex,
the gate is formed.
By my will the gate is opened.
Blessed be.

onsidered to be a foundational exercise of the Feri, the Iron Pentacle has proven to be a powerful symbol of the inner-work that is stressed so strongly in our tradition. Usually taught to students at or near the beginning of their training in order to provide a symbolic container for the work to come, the pentacle quickly becomes a personal mandala for the student, an energetic map that can lend important clues as to where we are wasting our energy, and provide us opportunities to heal imbalances in our inner selves. It is a talisman of great power. Briefly, the points can be understood as follows:

The point of Sex conceptually represents the creative power of the Universe. It is both polarity and resonance within the current of Divine energy. It is that point of orgasm in which we open to the Universal dance and participate in its creation and in its destruction within each moment.

The point of Pride is our recognition of our own self-worth and the ability to live fully without reservation, allowing our true nature to shine outward while not giving in to the ego's temptation to compare ourselves to others. It is complete innocence, living fully and unabashedly in the moment.

Self represents our full knowledge of our own potential as well as our limitations along with the knowledge of who we are in relation to others and the Universe at large.

Power is the balanced outpouring of our whole being; the focused harmony of all five points in the pentacle which allows us greater access to our own deep potential. It is the projection of ourselves into the world that causes change, that makes magick. It is never manipulative, for true power exists in its own right and finds revelry in co-operative relationships with other beings and points of view.

Passion is our ability to be open to the fullest experience of feeling, whether that be of the highest bliss, or of the deepest depression. It is the true embodiment of ecstasy.

Taken individually, the points on our pentacle represent important aspects of our consciousness that are normally interpreted in a negative light from the standpoint of mainstream society. Even in those times when an energetic relationship to the conceptual point on the pentacle is one that is encouraged by the mainstream, we find the relationship is usually an unhealthy one. One needs only look to the prevalence of sexual imagery in modern advertising, and the unrealistic expectations that it encourages, for an example of this. Our negative relationships are formed and reinforced each time we compare our bodies to those we see in a magazine, each time we feel "selfish" for accepting a compliment or taking pride in our work, and each time we automatically equate power with corruption.

By restructuring our relationships to these concepts we can begin to balance our world-view through the removal of the negative preconceptions already firmly in place within our psyches. This allows us deeper access to our authentic selves unhindered by cultural conditioning, a state poetically referred to in our tradition as "The Black Heart of Innocence". ♦2003 Storm Faerywolf

It is from this space, this magnificent state of being, that magick is made. Only when we are free from our irrational fears can we begin to truly live, and it is precisely this that the Gods call for us to do. In order to mediate real power into the world (the true function of any priest or priestess) we must first be made pure; we must come to terms with ourselves for exactly who and what we are, and in the face of this truth, begin to live it fully. Easier said than done.

Each point on the pentacle represents a particular wavelength of consciousness that, even when in isolation from the others, is an invaluable aid to the cleansing and development of the psyche. By connecting meditatively to each point, we can begin to discern how its conceptual power flows through us individually, giving us opportunities to notice how we are affected. When I experience the conceptual energy of Pride, for example, I am faced with the possibility of an unhindered boundless wave of self acceptance and love, an experience that, when taken in the greater context of everyday awareness, leaves me with the experiential understanding of how well I am or am not actualizing such acceptance within my own life. If I am living from my heart center, then I am validated in that experience. If I am not, then I am reminded of that center, and encouraged, by example, to allow my energies to flow freely, thus cultivating that sense of pride that I am connecting to.

When used early on in training, it is common to meditate on each point in succession, gaining speed with each pass until the conscious mind can no longer attach itself to any one particular concept, blurring them into one flow of power. From Sex, to Pride, to Self, to Power, to Passion, and back to Sex, the points themselves become energetic markers, like bands of color in the spectrum, that stand out in the midst of the greater force, and yet are a necessary part of that force, lending to the experience rather than distracting from it.

When taken together, the points on the Iron Pentacle create a kind of harmony, not unlike the voices in a choir, that is greater than the sum of its parts. The five conceptual points of our pentacle interlock to create a kind of “psychic gateway” that leads us deeper into the realms of Faery, and into our own power. When we have actualized each point within ourselves, and are able to maintain a simultaneous connection to each of them and their relationships to each other within our consciousness, then we have embarked upon the remarkable journey: We have made the decision to abandon those negative traits forced upon us by the larger society in favor of a healthy relationship to ourselves, and have taken the first real step towards claiming our Divine birthright: We have decided to become more fully human.

But the question must be posed: Why in a shamanic tradition must we focus on tools and tricks that are obviously centered around affecting the psychological well-being of the student? Why not simply have the student enter into therapy and leave the psyche to the psychologists and the witchcraft to the witches?

It would be unwise to think that the realms of the psychological, the spiritual, and the magickal do not, at the very least, intersect. Much of the training work utilized in many of the branches that teach Feri today bear a striking resemblance to deep therapeutic techniques. Breathing exercises, controlled relaxation, and guided introspection are all techniques that are utilized in both therapy and in modern witchcraft, so what, if anything, makes them different?

One difference is the deep spiritual connection of the community at large. In the presence of a teacher the Iron Pentacle becomes a connection point the student has to

the greater Feri community, a symbol of how our diverse energies are interconnected and how they can flow together to form a unified working whole. Even if we each have a different understanding of the conceptual points, we have the work itself in common which leads us to a greater kinship with each other, as witches of the Feri clan. The fact that we each may have been taught differently on the subject merely reinforces the significance of the work to the individual; for the power to remain authentic it must, by definition, change from person to person to reflect the psychic make-up of the individual. When confronted with real power, real results occur. The Iron Pentacle, as a working tool, is a beginning point for understanding the Feri reality. For years practitioners of Feri have used these techniques, with much success, and have revised them to suit their individual needs as practicality demands. When I practice the Iron Pentacle I am filled with the knowledge that this is a path that other practitioners have embarked upon; other Feri have used these signposts in order to better understand their relationship to our Gods, the Universe, and themselves. When I practice, I am in good company.

Another major difference is in the very nature of the powers that we, as Feri, are dealing with. The Gods, Goddesses, Guardians, spirits, and powers that we are working with are real and not simply in a metaphorical sense as is seen in many modern traditions of the Craft. When I call upon the Gods they show up, providing me with perspectives that I was previously unaware of, or even leading me into situations where I have opportunity to claim and refine my power, my perceptual relationship to the universe.

In my opinion the exercises utilized in the Feri training are (for the right individual) much more powerful in effect than the standard therapeutic model. In addition to being a more direct way to deal with issues and complexes within the psyche, the magickal model enables the student to develop control of their relationship to their environment, and more importantly, provides an experiential understanding of how the world really works. Instead of just reinforcing the old paradigm of separateness, the magickal model does away with such nonsense and instills the understanding of interconnectedness as an experiential reality.

In light of all of this, the Iron Pentacle is, in one sense, a reminder of how that interconnectedness works on a personal level, thus bringing that understanding out into the world at large.

For many modern witches the symbol of the pentagram with its five interlocking points has come to represent the interconnected forces of the five natural elemental principals of the Universe working in harmony. It is a reminder that these forces exist in relation to each other, each serving a unique purpose and yet are interdependent with each other, each relying on the next for holistic balance to be achieved.

The shape of the pentacle with one point upwards is roughly in the shape of the human body with arms and legs outstretched. With this in mind we are reminded of the holographic nature of reality, the microcosm/macrocosm: the idea that the very big is contained within the very small. In each of us exists an energetic map for the entire universe.

The Iron Pentacle takes full advantage of this symbolism providing a framework for grounding the conceptual energy into the human body. While focusing on the points in succession, the energy is generally felt within the body beginning with the point of Sex at the center of the forehead, Pride at the right foot, Self at the left hand, Power at the right hand, and finally Passion at the left foot. By running energy between these points we are able to bring the power of the Pentacle into our bodies in an attempt to free ourselves of blocks that we may possess that serve to hinder our growth.

◆2001 Storm Faerywolf

The pentacle is a way to begin to understand the universe in a personal way, as well as a means to understand ourselves, opening the gate to the Mystery and giving us access to the Star Goddess, the Primordial state of being. Like the iron in our blood, it is the foundation of our lives as well as our magick. As witches of the Feri Craft we are the holders of a sacred key which unlocks nothing less than our true potential, not only as witches but as fully realized human beings. With every breath we learn more about what that may be for each of us.

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<http://www.compostcoven.org/welcome.html>

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About this capture

come on in and look around:

Like its namesake the compost pile, Compost Coven has been turned over many times, scattered to fertilize new growth elsewhere, and reassembled using all KINDS of oddly-assorted elements.

Disk of Shadows:

two complete training courses in the Craft, plus lots of other archival material of interest to Witches.

the Official Seal of Compost Coven

Compost NewsLetter

a Pagan zine which evolved into a zine of the bizarre and horrific but never lost its

disrespectful attitude. Featuring:

- Diane Fenster's garden notes
- Ron Miller's Magickal recipes
- Leah Samul's Ancient Geek mythology
- Jo Steen's Hex Spells
- Valerie Walker's essays and snide remarks.
- The fiction section of the CNL Archives contains adult material and is housed on another site.

Witch Links

an alphabetical listing of Wiccan sites on the Internet. Eventually, we will review and rate each one, but if you are familiar with any of them, please let us know your opinion. and if you have any suggested additions, please email us.

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This site created and maintained by Valerie Walker

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- Invoking The Gods (Valerie)
- Your Magickal Tools (Valerie)
- Cakes & Wine and The Leave to Depart (Valerie)
- Aspects of the Gods (Valerie)
- The Vision Quest (Valerie)
- The Final Exam -- the actual final exam given students who were training for initiation into Compost Coven: can you pass it? (Valerie) [a pdf to download]

Rituals for Special Occasions:

- Two Samhain Rituals (Compost Coven and others)
- A Yule Ritual (Diana Walker)
- A Brigid Ritual (adapted from various sources)
- A Handfasting Ritual (Valerie Walker and Ron Miller)
- An Exorcism (traditional, adapted by Valerie)
- Rite for the Dying (Valerie)

Magickal Workings:

- I: Making a Mojo (Valerie)
- II: Pathworking (Valerie)
- III: Scrying and Divination (Valerie)
- Jo's Hex Spells: PDFs of hex spells to download, print out, and color; traditional and original designs by Jo Steen, originally published in the Compost NewsLetter.

Miscellaneous Magickal Stuff:

- Notes From Diane's Garden: Or The Curious Lore and Magical Property of Plants, from the pen of Diane Fenster, Prime Mover of the Universe. Originally published in the Compost NewsLetter.
- GIFs of the Goddess (Valerie)
- The Charge of the Goddess (Doreen Valiente, reworked by Starhawk)
- Magickal Correspondences on Four (Traditional)
- Magickal Herbal Correspondences on Seven (Traditional)
- Correspondences on Seven, Five, Four, and Thirteen (various sources) given to me way back when by Tim (now Oberon) and Morning Glory Zell, and recently unearthed from the archives[a pdf to download]
- The Vee-Deck, a non-Tarot divination deck which consists of all major trumps, including the 22 from the standard Tarot, plus some on-beyond-Zebra cards such as ""The Wounded Warrior", "Fear", "Sex", "It's All Greek To Me", and lots more. And, yes, you can buy it! (Valerie)
- A Witch in the Family (Tanya Miller)
- Reading List (Valerie)

Circle of the Winged Toads:

About the Toads

- Basic Wiccan Workbook, Eclectic Tradition (by Cynthia Gregory, Priestess, Circle of Winged Toads)

- Beltane Cake (Cynthia)
- Beltaine With the Toads (a gallery, pix and text by Valerie Walker)
- Beltaine With the Toads, Mark 2 (a gallery, pix taken by Monica and tweaked by Valerie)
- Another Brigid Ritual (Cynthia)
- Imbolc 2003 (commentary and pictures by Valerie, ritual by Ron Miller)
- The Lesser Elvis Banishing Ritual of the Sequined Pentagram (Robert)
- Midsummer (Litha) Ritual (Cynthia)
- ACyber-Ritual for Kicker, the Dog (Jim)
- Pagan in the Choir (Jim, dedicated to Maura)
- The Ritual and the Wait (Jim)
- Lammas Ritual '01 (Cynthia and other Toads)
- Samhain Ritual (Cynthia and other Toads)
- The Yule Feast of '01 (recipes by Ron Miller, pictures by Valerie Walker, stories courtesy of Maura Sipila)
- Mabon Ritual '02 (ritual by Jim, pix by Valerie)
- Grounding and Centering (Valerie)

The Faery (Feri) Tradition:

- Interview with Andraste, by Leah Samul, reprinted from the Compost NewsLetter
- The Pentacles of Feri, a brief introduction with links to more information.
- Feri FAQs Valerie's take on the reclusive Feri tradition of Victor and Cora Anderson, which influenced Gwydion, Caradoc, Francesca Dubie's Third Road and Starhawk's Reclaiming traditions, among others. This is a PDF to download and is still in the process of being written; this is version 7.0.
- Feri Tradition Introduction

A simple but comprehensive intro to the Feri Tradition.

- Lilith's Lantern

The website of the Vicia line of Feri, closest to the later teachings of Victor Anderson.

- Vicia

Details about the beliefs and practices of the Vicia line.

Legalities:

- Bylaws of Compost Coven, Inc., a California religious corporation
- Minutes of the Annual Meeting, 2001

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Hail To the Chef: grandiose and labor-intensive recipes to boggle the mind, mess up the kitchen, and leave your guests sprawled in mindless bliss around the dining table.

It's All Geek To Me: Leah's tales of ancient Greek divinities and heroes.

Valerie Speaks Her Mind: more than you ever wanted to know about everything from the WebMistress.

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Diane's work can be viewed at:

- her commercial site
- a page on Adobe's site
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Diane
The Prime Mover of the Universe

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Hail To the Chef

Magickal Recipes of Ron Miller

reprinted from the Compost NewsLetter

[These recipes appeared in the Compost NewsLetter during 1990-92, while Ron was the executive chef of the Ristorante Donatello in San Francisco. All Magickal interpretations and comments are by Valerie Walker.]

"What does cooking have to do with the Craft?" you may ask. Plenty. "As above, so below" is an ancient principle which is the basis of all Magickal acts and arts. Spells can be edible, and meals can be made with Magickal intent, using the ancient system of correspondences to tie in your ingredients with your purpose. The following recipes, while not originally intended as spells, can certainly be used this way if constructed in the right frame of mind. The ingredients' symbolic meanings are at the end of most of the recipes. And the effects on those to whom the meals are served can be amazing...vw]

The Recipes:

Garganelli con ragu di fagiano

Pasta tubes with pheasant ragu

Lo Scrino di Pero e Castagne

Pastry "jewel box" with pear and chestnut cream

Gnocchi alla romana con funghi e carciofi

Semolina gnocchi with mushrooms and artichokes

Rombo al forno con patate al rosmarino

Halibut filet encrusted with potatoes and rosemary

Fricassee d'Astasco con Finocchio

Lobster fricassee with fennel

Pasta alla Puttanesca

"Whores' Pasta"

Warm Goat Cheese rolled in Pistachios with Fennel and Blood Oranges

Chilled Cucumber and Dill Soup with Beet Mousseline

Oven Roasted Salmon coated with Pumpkinseeds on Sauteed Apples, and Calvados Butter Sauce

The Yule Feast:

Baby Beet and String Bean Salad with a Balsamid Vinaigrette

Quadrucchi with Parsley in Lobster Broth

Loin of Lamb Stuffed with Caponata in Black Olive Sauce

Chocolate Caramel Pine Nut Tureen with a Bitter Chocolate Sauce

(recipe by Marianne Young, former pastry chef, Ristorante Donatello)

Braised Seabass with Tomatoes and Artichokes

Monkfish with Dried Tomatoes and Hazelnuts

Quail Egg Ravioli with Wild Game Sauce

Walnut Drop Cookies

Black and White Pinwheel Pasta with Smoked Chicken

Lasagne al ragu d'anatra (Lasagne with duck ragu)

Tagliolini with Prawns, Scallops, and Mussels in a light Lemon Sauce

Civet de Biche

Sauce Grand Venuere

Selvagina Sauce

Cumberland Sauce

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- Hail Eris! Hail, Yes!
- Brigida, The Muses, and Apollo
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- Philemon and Baucis, or "The Story of a Happy Marriage"
- Penelope, or "Stand By Your Man, Greek Style"

- Gaia, Mother Earth
- Tales From The Dark Side: the Gorgons and the Graeae
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It's All Geek to Me:

tales of the Greek Gods by Leah Samul

Samhain 1988: Hecate, the Underworld, and Projection

Even when there was evidence of matriarchal religion that had survived into the heavily patriarchal Greek theology, it seemed that scholars either ignored it or found a way to down-play it. One of the most salient examples of this is Hecate.

Although Hecate is one of my long-time favorites, I didn't expect to find very much on her in the literature. Imagine my surprise when I when I began to read Hesiod, one of the most ancient and well respected sources on the Greek deities. Hesiod lived roughly around 800 B.C. and, along with Homer, was accepted by the Greeks themselves as an authority on the gods. Hesiod spends more uninterrupted lines on Hecate than on any other deity. I will quote here directly from Norman O. Brown's very readable translation of Hesiod's Theogonies, which is probably the only readable thing Norman O. Brown has ever done:

"Asteria conceived and gave birth to Hecate, whom Zeus the son of Cronus exalted above all with honors. He gave her fine gifts: he assigned to her rights both in the earth

and in the barren sea, and the immortal gods honor her greatly. To this day men on earth call on Hecate whenever they wish to make propitiation with the rich sacrificial offerings which the law commands. The man whose prayer is favorable received by the goddess acquires great honor and wealth with ease.

"Such is the power of Hecate; she has a share in the rights and privileges of every of one of the gods born of Earth and Sky. Nor did the son of Cronus forcibly deprive her of the properties she had received at the hands of the earlier generations of gods, the Titans; she still retains rights on earth and in the sky and on the sea, as assigned in the beginning by the first division of powers.

"Nor is her rank diminished because she is the only child of her mother; rather it is increased because Zeus honors her. She greatly aids and blesses her favorites; she sits beside kings in the judgment seat to give them majesty, and in the assembly of the people her favorite is conspicuous. When men put on their armor and make themselves ready for war, which destroys so many, Hecate with her generous aid enables her favorites to win victory and obtain glory. The goddess can if she wishes help and bless a contestant in the games: his strength and vigor win an easy victory and he happily carries home a fine prize and brings honor on his parents. And when men who work on the dark and treacherous sea pray to Hecate and to Poseidon, the god whose mighty blows make the earth quake, the great goddess can easily give them a plentiful catch; or, if she wishes, she can easily take it away from before their eyes.

"Along with Hermes she has power to make the animals on the farm multiply; if she wishes she can make cattle herds and flocks of mountain goats and woolly sheep greatly increase or greatly diminish. Thus Hecate, though the only child of her mother, is endowed with every privilege which the gods possess."

Well. One would be hard put to match that. Hecate was the only daughter of Asteria and Perses, and as such was a grandchild of the Titans who fought against Zeus. So it was unusual that she was so honored when Zeus went out of his way to degrade many of the other Titans and their relations. And you'll notice that, contrary to later writers who make her dark and malicious, Hesiod sees no inherent evil in her. What he does see, obviously, is power.

Although Hesiod does not make her an underworld deity, Hecate was eventually associated with the underworld. I'm not exactly sure why this happens. Perhaps, since she was so powerful, the later myths put her in the Underworld to get her out of the way. The light of Apollo didn't penetrate there, and to the Greeks it remained a region of "shadows and mysteries." It is interesting that Larousse says that Hecate's name "seems to be the feminine form of a title of Apollo's; 'the far-darter...' Hecate's lunar character always remained: she and Helios together witnessed the abduction of Kore by Hades." But whereas the Underworld god Hades was more respected than feared by mortals, Hecate took on the negative aspect that made her the counterpart of Kali, the Terrible Mother.

Why did only Hecate become frightful and devouring? The immediate answer is that Greek religion, which was of course male-dominated, needed to denigrate the power of Hecate by making her malicious. But a more complete answer is that Greek religion, unfortunately, had trouble accepting something it didn't understand. It could tolerate the ecstatic prophecies of the Oracles because they were under the control of Apollo, the god of light. The Underworld, on the other hand, was a place that in some ways was quite contrary to the emerging Greek consciousness. It was an unknown quantity, and mortals lost all control when they went there after death. The fear of a powerful woman added to the fear of a mysterious place and a loss of control combined to project fear and loathing onto Hecate.

Does this sound familiar? It took almost 2,000 years before Jung talked about the Shadow, and our (sadly human) inability to look at the fearful or hateful parts of ourselves. We have only to read the daily news to see that projection is one of major diseases of our time. I know I sometimes sound like a doomsayer in this column, but as a planet we'd better conquer this need we have to destroy what we fear, hate or can't understand. And who better to help us look at these things in ourselves than Hecate, the powerhouse of the Underworld? Recall that she comes to the aid of those who put on their armor to make ready for war. The enemy that we all need to face is inside of us, not somewhere "out there." I suppose we've all heard this before, but now as we go into the dark time (both seasonally and electorally) it's a good idea to think about these things again.

Well, what are you waiting for? Put on your armor...Hecate will meet you in the Underworld.

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It's All Geek to Me:

tales of the Greek Gods by Leah Samul

Eostre 1989: Athena and Salman Rushdie vs. Ares, skinheads and Shiites

Now be honest: six months ago, how many of you had even heard of Salman Rushdie, much less read his novels? Today it would be hard to find a single person who hasn't heard of him and the controversy surrounding his latest book, *The Satanic Verses*.

Protests all over the world are shown on the news nightly, and recently two bookstores in Berkeley that carried the book were bombed. And the radio station KPFA received a bomb threat for airing a panel discussion that examined the book from various different perspectives. As if that weren't enough to make you feel like you weren't living in the "land of the free and the home of the brave," a bunch of neo-Nazi hate mongers recently held a white power rock concert in Napa, California. If this kind of stuff is happening in the "dawning of the age of Aquarius" I can't imagine what's going to be happening at high noon, much less in the heat of the night. You may be asking yourself (as I was) what could possibly be motivating these insane jerk-offs? Well I'm happy to tell you that you have a Greek God to blame for at least some of this craziness.

Enter Ares. Son of Zeus and Hera and according to Homer, brother of Eris-- who herself is no stranger to conflict, Ares was the most unpopular Greek God in the entire pantheon. The Greeks themselves regarded him more with terror and extreme dislike than sympathy. Except for a few vase paintings he was rarely represented in image or sculpture.

He was not only the god of war, but of brutality, blind violence, bloody rage and carnage. And even in war, he lacked the cool-headed and intelligent capabilities of Athena, who knew the difference between simply fighting for its own sake and fighting to defend a good cause. These two fought on opposite sides in the Trojan War. And it should be noted that Ares was inclined to change sides. He didn't really care about loyalty as much as he wanted to kick ass; a sort of ancient mercenary soldier.

In the beginning of the *Iliad*, Hera saw Ares getting out of hand with his bloodthirsty killing and she complained to Zeus, whose response was to send Athena down: "Go along, do; send Athena down to the hunt, she knows how to make him smart."

(Translation: Enough of Ares' antics. Let's get down! Send Athena to the battle and she'll put him in his place!)

Athena went down and saw Diomedes in trouble. He was a brave fighter but he was no fool. When he noticed that Ares was on the opposite side, he thought it better to retreat and regroup than to tackle this consummate master of the battlefield. Athena told Diomedes she'd be on his side and protect him. When Ares saw her he foamed at the mouth with hatred: "Why then, shameless fly, dost thine insatiable audacity enflame the war between the gods? What ardour carries thee away? I think that today thou shalt pay for all thou hast done to me!" (Translation: Athena, you worthless piece of garbage, how dare you come after me? I'm a God! I've been wanting to get you for years because you're always picking on me, and now I'll make you pay!)

Fortunately, he was no match for Athena's strength and abilities, and after she wounded him she said: "Vain fool! Hast thou not yet learned how superior my strength is to thine?" (Translation: You stupid jerk, don't you ever learn that violence for its own sake can never match my intelligent strength and wisdom?) At this point Ares howled with rage and went running to his father, Zeus: "Now look what she's done! Put up this bully Diomedes to run amuck against the Gods! I barely got away! That crazy girl, curse her, she always has some mischief in hand!" (Trans: Waaaaaaaah!!!! I got an owie and its all Athena's fault! I'm a God, and anyone who thinks they can blaspheme against us deserves to die! Kill kill kill kill kill!) But Zeus had no use for this kind of complaining: "Don't sit there whimpering, Ares; I won't have it. You know that I hate you more than any other god alive. All you ever care about is discord and battle and fighting....However, I will not let you suffer any longer, for you are my son after all. But if any lesser god had begotten this nonsense he would have been down below the heavenly host long ago." (Trans: Oh stop crying in your beer, you little twerp! Won't you ever learn that you can't bully people into submission with your rage and hate? I really think you're the biggest jerk around, and if I had anything to say about it I'd let you die. But this constitution that I wrote up protects all my Olympian kids, and you, unfortunately, are one of them. And you've got the constitutional right to come to me and get healed when you are wounded.)

So you're wondering where the Shiites and skinheads are getting their ideas and energy from...? Ares is definitely a perfect, ready-made role model for these people. Of course, the current situation is more complicated than that. I don't mean to be conveniently blaming everything on the local archetype. Humans don't come out of the womb hating everyone that's different from them. They've got to be taught to hate, as the song goes. Fundamentalists of all kinds are taught this by their own interpretation of their religious beliefs. And the skinheads are being fed this poison by their neo-Nazi leaders, who have their own interpretation as to why things aren't peachy-keen and smooth as silk for them. After all, they're white, aren't they? In their minds that makes them Gods.

I think there are some striking parallels between the actions of Ares and those of the skinheads and fundamentalists. Like Ares, both these groups have whipped themselves up into a frenzy of hatred. And like Ares, they ruthlessly oppose anyone who opposes them. This is not true for other Greek Gods and Goddesses, who were sometimes won over by the spirit and tenacity of mortals they initially opposed. Ares tried to appeal to Zeus for protection, saying that these mortals shouldn't have the right to "run amuck against the immortal Gods." Fundamentalists, for their part, feel that because they have allied themselves with the one true God, no one has a right to represent a different theological view than theirs; to run amuck, as it were, over their religious viewpoint. They blame their opponents ("the great Satan", western ideology, secular humanism -- whatever) for all the problems in the world. Ares blamed Athena for the very conflict he was enjoying: "...dost thine insatiable audacity enflame the war between the Gods?" He wouldn't have said this if he was winning. But he wasn't, and there had to be someone else to blame.

For the skinheads, the problem is the Blacks, the Jews, the Asians and all the others

who seem to have taken their jobs (or whatever they feel they are entitled to) away from them. And just as the skinheads wrap themselves up in the American flag and their constitutional rights to support their actions, so too Ares knew he could count on Zeus to heal him. If either of these groups had Athena's intelligence, they might look at things differently. The skinheads would see that the economy is making it very difficult for everyone to make ends meet. White males are no worse off than Blacks, women, or other minorities. Oppression does occur. No one would deny that people are out of work. But if anything is to blame for these tough times, it probably has more to do with our bloated military budget than programs like Head Start, which serve poor Whites as well as impoverished minorities. The fundamentalists would realize, as anyone with even two cents worth of brains can see, that Rushdie's novel is a work of fiction that can't possibly hurt a God who is supposed to be all-powerful, or his prophet.

As for the rest of us, we need the courage of Athena, who was always ready to fight for a cause that was just. We need to support bookstores that carry *The Satanic Verses*. And we need to write to our government officials and express our views on racism, anti-semitism, sexism, the need for more jobs, etc. We need to do this with the cool-headed intelligence of Athena, and the diplomatic skills of Themis, the Goddess of Justice. As Hesiod once said, "...For Justice, though often wounded, is always stronger in the end." Sources: *The Iliad* by Homer, translated by W. H. D Rouse. *The New Larousse Encyclopedia of Mythology*. *Gods and Heroes*, by Gustav Schwab. *Works and Days*, by Hesiod.

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It's All Geek to Me:
tales of the Greek Gods by Leah Samul
Lammas 1989: Hail Eris! Hail, Yes!

The name Eris is translated as Discord or Strife. Homer calls her the sister of Ares, who is the God of War. Hesiod saw her as the daughter of Nyx, the Greek word for night, and mother of a great number of horrible things that brought suffering to humans. Eris is best known for the episode which gave rise to the Trojan War.

Because she represented strife and discord, she was the only one of the Gods and Goddesses not to be invited to the marriage feast of Peleus and Thetis. She went anyway, but when she got there she was not allowed in the door. She had brought with her a golden apple that had the words "To the Fairest" written on it, and in an angry fit, she threw it into the crowd at the wedding reception. The three Goddesses who claimed the distinction of being "the fairest" were Aphrodite, Hera and Athena.

It was decided that an honest mortal on earth should judge this contest. Paris was chosen, and when he picked Aphrodite as the fairest, she gave him the most beautiful woman in the world as a reward. That was Helen of Troy, who was already married to Menelaus. When Paris claimed Helen and carried her away with him, he put into motion the actions that culminated in the Trojan War.

(Homer, THE ILIAD, Book IV; Hesiod, THEOGONY; Stapleton; p. 103)

[Editor's Note: The character of Eris has an interesting interpretation in the field of psychology. It is a common psychological observation that the practice of repressing difficult or troubling emotions will, if done severely or for a long enough time, backfire and cause problems -- worse problems than if they had been allowed to surface in conscious awareness in the first place. The parallel to Eris is obvious. Many people "don't invite" uncomfortable emotions into their own conscious awareness for the same reason Eris was not invited to the wedding party. If Eris had been invited to the wedding feast she probably wouldn't have caused the trouble that she did cause as a result of being shut out.

Along those same lines, repressed emotions will usually break loose and cause a much bigger problem than if their existence had been acknowledged in the first place. Sigmund Freud and C. G. Jung were well aware of the rich repository of insight contained in the Greek myths. Especially in the case of Jung, the psychological theories that made up his world view reflects the value he placed on mythology as an invaluable part of the human experience.]

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It's All Geek to Me:

tales of the Greek Gods by Leah Samul

Brigid 1989: Brigida, The Muses, and Apollo

Does the Celtic Goddess Brigida have anything to do with Apollo and the Muses? Yes, if you enjoy looking at similarities between widely divergent cultures. This is Brigida's month for those of us who celebrate the Celtic influenced tradition, and so this month's Greek column will talk about some of similarities in the attributes of these deities. Let me state at the start that I don't mean to suggest any kind of cross-cultural pollination occurred between these two groups. I'm not trying to prove that the ancient Celts hung around with the ancient Greeks and that this camaraderie produced a common way of seeing things. I'm only pointing out where resemblances occur.

Brigida is one of the more well-known and recognized Celtic deities, having survived into Christianity under the guise of St. Brigid. There is no St. Apollo, and classics scholars have always had trouble with his multi-faceted personality: "The difficulty is that the legend of Apollo and his functions reveal divergences which are sometimes even contradictory", and "As to his functions, they are so multiple and complex that it is often hard to connect one with another." (Larousse, p. 113) However, the reading I've done shows that, taken together, Apollo and the Muses have some attributes similar to Brigida's constellation of smithcraft, healing, and inspiration or poetry.

The poetry/inspiration aspect is the most obvious and easiest to see. The Muses were part of the retinue of Apollo and were his habitual companions. They were very important on Olympus, where their poetry and music often charmed all the Gods, especially Zeus. Hesiod begins his Theogony by praising the Muses, and in the same work credits them with being his inspiration in his description of the Gods and Goddesses. Their number varied, going from three at the start who were worshipped on Mount Helicon, to seven in Lesbos and Sicily, eight in primitive Athens, and finally nine. Their names were Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania and Calliope.

At first they were seen collectively as a group that presided over all aspects of music and poetry. This later became more defined and they acquired individual characteristics. And it appears from way Larousse talks about the Muses, drama was included under the heading of poetry. Calliope, who was first in rank of all the others, took the function

of the Muse of Epic Poetry and Eloquence. Her symbols were the stylus and tablet. Erato was the Muse of Love Poetry. Thalia, who at first was a bucolic Muse, later became the Muse of Comedy. Her symbols were the shepherd's staff and the comic mask. And Melpomene was the Muse of Tragedy, with the symbols of the mask of Tragedy and, interestingly, the Club of Heracles. The Muses were acknowledged to be the source of inspiration to writers, dramatists and poets, and they were held in high esteem in the ancient classical world.

Another similarity to Brigida that is easy to see is the attribute of healing. Apollo is connected to health and healing in several ways. Larousse says that "because the sun is murderous with its rays which strike like darts, and at the same time beneficent because of its prophylactic powers, Apollo was thought of as an archer-God who shot his arrows from afar (Hecatebolos) as the God of sudden death; but also as a healer-God who drove away illness (Alexikakos)" (Larousse, p. 113)

In addition, one of Apollo's sons, Asclepius, became the God of medicine. Asclepius was educated by the centaur Chiron, who educated many young Greek heroes. According to some traditions Chiron was thought to be the source of knowledge about medical arts, which he passed on to Apollo's son.

The healing aspect of Apollo resembles Brigida in another way, and this is where things get a little more complicated. Brigida was connected to smithcraft. The Olympian God most associated with smithcraft would be Hephaestus, the blacksmith of Mt. Olympus. Although neither Apollo or the Muses were directly involved in smithcraft, Apollo was associated with the light of the sun, which of course carries heat with it. As stated above, the light and heat of the sun are important for healing. Connecting this to Brigida, it is the heat of fire that enables blacksmiths and smithcraft workers of all kinds to do their work.

In this regard, fire is the element of transformation. It takes no stretch of the imagination to notice that the healing process is one of transformation from disease to health. The ability of fire to strengthen and purify metals as a blacksmith does when he/she creates a sword is mirrored in the modern-day use of the phrase "baptism of fire." Apollo's son Asclepius was in fact born in the midst of fire. He was torn from his mother's womb when her dead body was burning on her funeral pyre.

These are a few of the similarities I've noticed between the Greek group of Apollo and the Muses, and the Celtic Brigida. I don't mean to try to convince anyone that there is an exact parallel going on here. But the cross cultural resemblances that come up naturally are always fascinating, and for me it is one of the most enjoyable aspects of reading and studying mythology.

PRAYERS TO BRIGID AND PAGANISM IN CELTIC CHRISTIANITY

[Brigid is one of my patroness Goddesses and I'm always on the look-out for prayers I can adapt and say to her at odd times: like when I'm riding on the bus, washing dishes, at the laundromat, etc. I recently came across two books that have Celtic

Prayers/Invocations in them. Some of the prayers in these books do mention Brigid specifically, but most of them were addressed to other Christian deities and/or Saints. It goes without saying that wherever I have substituted the name Brigid, you can substitute your own favorite God/dess.

The two books I'm using as sources are Celtic Prayers: selected by Avery Brooke from the Collection of Alexander Carmichael, (designated as CP), and Celtic Christianity: Ecology and Holiness, An Anthology by C. Bamford and WP Marsh (designated as CC).

Both of these books stressed the fact that Celtic Christianity was much more connected to nature than the Christianity that developed in the rest of Europe. There's no doubt in my mind that this connection to nature came from the influence of Paganism and the Druids. While much (but not all) of the Pagan influence in Christianity disappeared during the Witch purges of Western Europe, it is a fact that the Inquisition never reached Ireland or the other Celtic countries in that area. For this reason Ireland, Scotland, Wales, and the Isle of Man might have been saved from the Inquisition inspired anti-Pagan hysteria that started in the Middle Ages and lasted into the "Enlightenment." I used the prayers in these two books as jumping off points and changed the words to fit God/dess spirituality. For instance, where these books refer to the Holy Trinity, I substituted the Triple Goddess. I encourage people to further adapt these prayers and invocations and use them in rituals. -- Leah]

The Deer's Cry
(From CC)

I arise today through a mighty strength,
The invocation of the Triple Goddess:
Through belief in the threeness,
Through comfort in the oneness,
Of the creator of creation.

I arise today through the strength of the universe:
Light of sun, radiance of moon,
Splendor of fire, speed of lightning,
Swiftness of wind, depth of sea,
Stability of earth, firmness of rock.

I arise today through Brigid's strength to instruct me:
Brigid's might to uphold me,
Brigid's wisdom to guide me,
Brigid's eyes to look before me,
Brigid's ears to hear me,
Brigid's words to speak for me,
Brigid's hands to guard me,
Brigid's shield to protect me,

I summon all Brigid's power to stand between me and the evils of the world;
I summon all Brigid's power to show to me the evil within myself;
And I summon all Brigid's fire
to purge me of evil and illness
and to heal me anew.

Invocation
(From CC)

Brigid of the Dawn
Brigid of the Clouds
Brigid of the Stars
Brigid of the Elements
Brigid of the Skies
Brigid of the Moon
Brigid of the Sun

[Original prayer said "Son of..."; as such, I think it is an excellent prayer to use when initiating a man or boy, or to be said by a man who is trying to connect with the divinity in himself.]

I Give Thanks
(From CP)

I give thanks to thee, O Brigid,
That I have risen today, to the rising of this life itself;
May it be to thine own glory,
and to the glory of my spirit likewise.

O great Brigid, aid my spirit with thy great healing powers.
Help me to avoid doing evil to myself and to others;
and as the mist scatters on the crest of the hills, may your fires clear each ill haze from my heart.

Be the eye of Brigid between me and each eye
The purpose of Brigid between me and each purpose
The hand of Brigid between me and each hand
The desire of Brigid between me and each desire
And no one can curse me.

Be the love of Brigid between me and each love
The kindness of Brigid between me and each kindness
The will of Brigid between me and each will
The ecstasy of Brigid between me and each ecstasy
And no venom can wound me.

Brigid's Aid
(listed in both CC & CP)

Brigid to enfold me
Brigid to surround me
Brigid in my speaking
Brigid in my thinking

Brigid in my sleeping
Brigid in my waking
Brigid in my watching
Brigid in my hoping

Brigid in my life
Brigid on my lips
Brigid in my soul
Brigid in my heart

Brigid in my living
Brigid in my dying
Brigid in my rebirth
Brigid in my spirit forever.

Both books remark on the strong influence that nature has had on Celtic Christianity, and how different this is from the way Christianity developed in other countries. For example, a fragment of one of the prayers says: "She of my love is the new moon / The God of life illumining her." And then there's this one: "The eye of the great God, the eye of the God of Glory...Pouring upon us at each time and season. / Pouring upon us gently and generously. / Glory to thee, thou glorious sun / glory to thee thou sun, face of the God of life." And as Avery Brooke comments, while there were prayers asking for protection from "fairy women, banshees and nymphs...Many old druidic customs were happily blessed into the Christian faith..." (from CP.) The great respect in which the Druids were held by the Celts comes through as clear as a bell in this partial quotation from the prayer "Song of Trust": "I adore not the voice of birds...nor lots in this world...My Druid is Christ, the son of God..." (From CC, emphasis his). And one could hardly get more Pagan than this prayer, quoted in entirety:

The Sea
(from CC)

Look you out
northeastwards
over the mighty ocean,
Teeming with sea-life;
home of the seals,
sporting, splendid,

its tide has reached
fullness.

When Joe and I visited Brittany (Celtic France), we made a point of going to Karnac, which has the largest concentration of standing stones and stone alignments of anywhere in Europe. The beauty and the psychic impact of these Neolithic monuments was breathtaking beyond words. So it was no surprise to read in Celtic Prayers that "Scottish Gaelic today still has a phrase which means 'Are you going to church?' but when translated literally says, 'Are you going to the stones?'" (from CP, emphasis is Brooke's)

MAY THE TRIPLE GODDESS BRIGID BRING YOU HER BLESSINGS!

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It's All Geek to Me:

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Mabon 1989: Persephone

Persephone: The daughter of Demeter and Zeus. Also known as Kore, which is the name under which she was worshiped at Eleusis during the rites that came to be known as the Eleusinian Mysteries . Persephone is a fascinating figure in Greek mythology, and the cult of Kore/Persephone was much evident in ancient Greece. Homer calls her "honored", "revered", and "proud", and refers to the underworld as "the groves of Persephone." Inscriptions on Greek tombstones refer to the underworld as the "chamber of Persephone" or the "house of Persephone." Hesiod speaks of her as "august" Persephone, and later says that she was forcibly taken by Hades from Demeter, with the knowledge and permission of Zeus.

The Homeric Hymn to Demeter gives a detailed account of her abduction. The story

goes that she was picking flowers with her friends in a meadow. As she reached for a particularly beautiful flower, the earth opened up and out came Hades in his chariot. He dragged her, screaming, into the underworld. Only two people saw this abduction: Hecate and Helios.

Demeter sought her daughter for nine days and finally found out from Hecate, on the tenth day, what had happened. After confirming the story with Helios, Demeter went into deep mourning for her lost daughter. It was only after Demeter removed her powers of fertility from the earth for a year that Zeus was forced to order Hermes to tell Hades that he had to let Persephone come back to her mother. Unfortunately, Hades tricked Persephone into eating a pomegranate seed before she left the underworld, and the pomegranate was symbolic of marriage. This meant that she was, effectively, married to Hades. She had to spend one third of the year in the underworld, but could spend the other two on the earth with her mother, Demeter. Thus was Persephone connected with the changing of the seasons and also with the idea of death and rebirth.

Persephone also figures in the myth of Adonis. According to Apollodorus, Adonis was entrusted as a young child to Persephone by Aphrodite. Aphrodite gave Persephone a chest with Adonis hidden in it. Because of his great beauty, Aphrodite did not want any of the Gods to see him. When Persephone looked in the trunk and saw the exquisitely lovely child, she refused to give him back to Aphrodite. Zeus solved this problem by having Adonis spend one third of the year with each Goddess, and then have one third of the year left for himself.

Although she was abducted and taken to the underworld against her wishes, it does not seem that she was seen as a powerless individual while she was down there. Ovid says that it was Persephone who changed the woman Mentha into the mint plant in the underworld. And Apollodorus says that in one of the versions of the story of Alcestis, it was Persephone who sent the loving Alcestis back up to the land of the living to rejoin her husband. In the Hymn to Demeter, when Hades tries to convince Persephone that the underworld isn't such a bad place, he tells her (among other things) that while she is in the underworld she will have the greatest homage among all the gods. And in the Odyssey she is said to have granted the seer Teiresias intelligence after even after death.

[Editor's Note: It would be wrong to assume that Persephone was seen by the ancient Greeks as a weak and helpless victim because of her abduction by Hades. Mikalson's quotations from the inscriptions on tombstones seem to indicate that the Greeks felt her power to be more accessible than that of the dreaded Hades; the fact that they addressed her at all shows that they definitely believed in her power in the underworld. In this sense, she calls to mind the medieval phenomenon of calling on the power of Mary instead of God the Father or even Jesus, who were powerful but feared.

According to classics scholar Sara Aleshire there was a widespread cult of Kore/Persephone in the ancient Greek world; there was certainly no cult of Hades. I am emphasizing Persephone's power because I have seen her represented by Jungian

psychologists as a weak-willed and docile young girl. While Jungians, Freudians and anyone else certainly have the right to interpret the myths as they see fit, it is important to realize that there might be quite a difference between the way a modern-day psychologist interprets the myths and the way the ancients actually saw these mythological figures. In the case of Persephone, the difference is quite vast indeed! So, to paraphrase the Iliad, "Beware of Shrinks bearing myths."]

References: Hesiod, lines 768 and 912-14; Homer, Hymn to Demeter #1, Odyssey Book 10, lines 494-5, 509; Ovid, Metamorphoses, Book 10; Apollodorus, 1.9.15 & 3.14.4; Mikalson, 1983, pages 74-82)

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It's All Geek to Me:

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Samhain 1989: Hades

Son of Rhea and Cronus. Brother of Zeus and Poseidon. Hades was known as "the other Zeus" or "the subterranean Zeus." Hades had two other names. He was called Pluto by both the Greeks and the Romans. Tripp speculates that this was so because the Greeks didn't want to call out the name of this powerful deity, lest they attract him in some way. The name Pluto is taken from the word Ploutus, which means wealth or riches. This might sound incongruous, but Pluto was the God whose influence from under the earth helped the crops give forth richly of their fruits. There is some evidence that in this aspect he was a benevolent deity and was associated with the cult of Demeter. Burkert comments that "The Athenians called the dead Demetreioi and sowed corn on graves."

This is not to say that Hades was commonly associated with regeneration and growth;

he was much more frequently connected with death. According to Burkert, to be carried away by Hades or to speak of celebrating marriage with him were common metaphors for death, especially in reference to young girls. Because of the fear in which mortals held the Hades/Pluto deity, he was usually worshiped under the name Pluto, since this was his less frightening aspect. When the Greeks did call on him as Hades, they prayed to him by striking the ground with a staff or with their bare hands.

Sacrifices to Hades usually consisted of a black animal: a black ewe or a black ram. His other name, used by Homer in the Hymn to Demeter, is Aidoneus, which means "the unseen one" or "the invisible." In addition to being invisible to mortals because he lived in the underworld, Hades possessed a helmet which could make him invisible when he travelled above ground.

Hades was both the name of the God of the underworld and the name given to the underworld itself. As a God he was the brother of Zeus and Poseidon. Generally, he does not seem to have been seen as a malicious or nasty deity. Both Gods and mortals respected him, although mortals generally tried to stay out of his way. But it must be stressed that Hades bore no similarity to the threatening evil-doer that Christians later called the devil. Nor did the ancients seem to fear Hades as one who would punish them in the afterlife for the crimes they had committed in life. There is only one occasion when Hades did something like that: when Pirithous and Theseus came to the underworld to ask Persephone to marry Pirithous. Hades offered them hospitality and tricked them into sitting in chairs of forgetfulness, to which they became attached and bound by coils of snakes. Heracles rescued Theseus from this predicament but couldn't help Pirithous because an earthquake occurred.

Hades interacted on a number of occasions with Gods and mortals other than Heracles. He is best known for the episode in which he abducts Persephone, the daughter of Demeter. The story goes that Persephone was gathering flowers in a field one day with her friends. As she reached out for a particularly lovely one, the earth opened up and Hades came roaring out in a chariot. He grabbed the girl and took her to the underworld, which was his home. After looking for her for a long time, Demeter finally became distraught and withheld her fertile powers from the earth. This means that nothing bore fruit. Eventually Zeus had to tell Hades to let Persephone return to the earth. But Hades was clever. While she was in the underworld he gave Persephone a pomegranate to eat. This fruit was sacred to the underworld, and would therefore bind anyone who ate it to the underworld. Persephone only ate a portion of the fruit, and so she had to return to Hades for several months out of the year. Sources conflict on the time period. Some say four months and some say six.

Hades had a three headed watchdog named Cerberus who helped insure that no one would get away from the underworld. But in one case someone almost got out. When Eurydice died, her husband Orpheus descended to the underworld to try to persuade Hades to let her come back to earth with him. He succeeded, but Hades said she could only go back if Orpheus did not turn around to look at her as they left the underworld. For whatever reason, Orpheus looked, and Eurydice had to stay in the underworld.

Heracles came down to the underworld on his twelfth labor, which was to bring back Cerberus. Hades told Heracles that he could have the dog if he could subdue him without using his weapons. Heracles was able to do so and after he showed Cerberus to King Eurystheus, who had ordered the labors, he brought the dog back to Hades. Two sources, Larousse and Schwab, mention that Hades only agreed to let Heracles wrestle with the dog because he first wounded Hades in the shoulder with his arrow. Thus feeling the pains of a mortal body, Hades did not try to argue with Heracles. According to Apollodorus, Hades was wounded by Heracles again when he took the side of the Pylians against whom the hero was fighting.

A number of plants and trees are associated with the God Hades: the pomegranate, the herb mint, the narcissus and the cypress. Two of these, the narcissus and the pomegranate, were also sacred to Persephone. The mint was originally an underworld nymph named Minthe with whom Hades became infatuated. Persephone went after her and trampled her into the ground, and Hades then transformed Minthe into the mint plant. Additionally, black poplars and fruit-perishing willows were said to grow in the underworld, which Homer calls "the groves of Persephone."

(Apollodorus, 2.5.12, 2.7.3, 3.16.24; Homer, HYMN TO DEMETER, and also THE ODYSSEY, Book 10, lines 509-10; Larousse, p. 164; Schwab, p. 181; Burkert, p. 161 & 196)

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It's All Geek to Me:
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Yule 89: Helios

Sometimes spelled as Helius. His family connections are a matter of dispute. He is the son of Hyperion and Thea and the brother of Selene and Eos, according to Hesiod. The Homeric Hymn to the Sun lists Hyperion as his father and Euryphaessa as his mother. According to Hesiod, he is the father with Perseis of Circe and Aeetes. According to Apollodorus, his child by Perseis is Pasiphae. And Ovid says that with Clymene, Helios' children are Phaethon, Lampetia and Phaethusa. Tripp says that Lampetia and Phaethusa were his daughters by the nymph Neaera.

Sources conflict as to exactly how Helios was seen by the Greeks. Apollo was associated with the light of the sun. Whether Helios, separate from Apollo, was universally seen as the personification of the sun is not clear. Stapleton says that "there was a tendency, in historical times, to identify Helios with Apollo, but the sun, as a cult in the ancient world, did not receive wide acceptance until the late Roman empire when, as Sol Invictus, he became in many ways its principal God." Schwab says that Helios is one of the names of Apollo, but Larousse says that the sun itself "was represented by a special divinity, Helios." Burkert feels that Apollo and Helios were consciously equated. In the English translation of Hesiod's Theogony, Helios is called "the great Sun-God." To make matters even more confusing, his father Hyperion was also considered a sun God.

According to Pindar, Helios was not present when the world was divided up. When he returned, Zeus offered to cast lots again, but Helios didn't think that was necessary and simply asked for the island of Rhodes. The statue called the Colossus of Rhodes was actually a statue of him, and it stood in the harbor. The island was sacred to Helios and he became its patron. He mated with Rhodes (it is unclear whether this is a nymph or the island itself) and had seven sons who were endowed "with the shrewdest wits of the men of old time."

As the sun, Helios saw everything that happened on the earth. In the Homeric Hymn he is described as riding the chariot drawn by stallions across the sky and into the ocean. He therefore saw the abduction of Persephone by Hades (as did Hecate), and when Demeter came to ask him if he had seen her daughter he told her what had happened. He also witnessed and then reported to Hephaestus the love affair that his wife Aphrodite was having with Ares. Helios fell in love with Leucothoe, disguising himself as her mother so that he could get into her bedroom. This scandalous love affair was reported to Leucothoe's father King Orchamus by a nymph named Clytie, who was a former sweetheart of Helios and was jealous. The king punished his daughter by burying her alive, and Helios was unable to revive her. He then anointed her body and turned her into the tree that yields frankincense, which was a much-valued incense during ancient times. Clytie eventually was transformed into the plant called heliotrope, because its stem, leaves and flower turn toward the light of the sun and follow its motion across the sky during the day.

Helios figures in the myths of two of Greece's most famous heroes: Odysseus and Heracles. Odysseus had been told by both Circe and Tiresias to avoid the island of the Sun god, who is referred to in the Odyssey as both Hyperion and Helios. But Odysseus'

men talked him into landing there. They were becalmed there because the wind was blowing from the wrong direction, and one day while Odysseus had left them and fallen asleep, they went back on their sworn word and killed some of the cattle that belonged to Helios. Discovering this, his daughter Lampetia told her father about it. Helios threatened to shine in Hades and bring back the dead, and so Zeus was obliged to punish the offenders by causing them to be shipwrecked in a storm. The only one to survive was Odysseus.

Heracles had an encounter with Helios while working on his tenth labor, which was to seize the cattle of Geryon. On his way there he got tired of the heat of the sun and, taking out his bow, he aimed it at the sun. Helios admired his daring and rewarded him by giving him a golden cup as a boat.

[Editor's Note: Many of you who read information about the Greek Gods and Goddesses might notice that the ancient sources seem to be in conflict with each other, and wonder why the ancient writers couldn't have kept things straight when it came to their own religion. You then might be tempted to feel, as I did for a long time, that the Greeks were very confused about their Gods, Goddesses and mythological figures. Recall, when you are tempted to become impatient about all this conflicting information, that there is no such thing as a simple religious tradition; all religious tradition is as complex as the human experience that gives it form. And we humans are nothing if not multi-faceted and complex! If you asked a Catholic and a Lutheran to talk about their respective religions, you would get a very different view of Christianity. For one thing, the Lutheran wouldn't give any credence to the huge number of saints that the Catholic prays to: the Catholic thinks saints are specially consecrated and holy spirits, and the Lutheran thinks saints are a lot of bunk. An ancient Greek transported to this century and faced with all the different sects of Christianity, or even Judaism or Buddhism, might think that we're the ones who are confused about our divinities!]

(Sources: Hesiod lines 371-2 and 956-7; Apollodorus, 3.1.2; Pindar, Olympia 7, lines 55-76; Hymn #1 to Demeter; Odyssey Book 8, lines 267-71; Ovid, Metamorphoses, Book 4, lines 204-271; Schwab, p.747; Stapleton p.124; Burkert, p. 120 and 336; Larousse, p. 113)

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It's All Geek to Me:

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Eostre 90: Philemon and Baucis, or "The Story of a Happy Marriage"

The story of Philemon and Baucis is one of the most tender and lovely stories in Greek mythology. The story goes that Zeus and Hermes were walking on earth disguised as mortals. They went to various houses in Phrygia and were rudely turned away without any kindness or hospitality.

On the outskirts of one town that had been especially rude to them, they encountered an old couple living in a very poor hut. These two were Philemon and Baucis, who had been married for many years and were still happily in love with one another. They served the two disguised Gods very generously. Even though they had not much themselves, they gave the very best of what they had. Then they noticed that the wine carafe kept refilling itself, no matter how much wine they drank. They suspected the truth: that their visitors were divine.

The Gods revealed themselves and then took the couple to the top of a hill. When they turned to look at the town they used to live near, they saw that it had been turned into a lake as punishment for its cruel lack of hospitality. The poor hut of Philemon and Baucis, on the other hand, had been turned into a temple. Zeus told them he would grant them any wish. They said that they wished to be caretakers of the temple and serve the Gods all their days. And they asked that neither one outlive the other, for they could not bear to live without the love they each had felt for all these years.

Zeus granted their wish. They lived together in the temple for many more happy years. At the moment they died, they looked down and saw that they turned into trees, an Oak and a Linden, that grew side by side. (Tripp, p. 132)

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It's All Geek to Me:

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Penelope, or "Stand By Your Man, Greek Style"

Loretta Lynn had nothing on this ancient Greek wife who waited somewhere between 13 and 20 years (the texts are confusing on the exact time) for her husband to return to her.

While Odysseus was occupied with the Trojan War and subsequently with the adventures that would comprise Homer's epic poem, the *Odyssey*, Penelope and their young son Telemachus waited patiently at home in Ithaca. When Odysseus didn't return from the war, suitors swarmed to her household to vie for her attention.

Unfortunately, although all the suitors arrogantly thought themselves to be the equal of Odysseus, Penelope and Telemachus thought they were weak imitations at best. Because of the Greek concept of hospitality, Penelope had to entertain them, which also meant feeding them and letting them stay at the manor. They demanded that she choose one of them to marry, since no one in Greece expected that Odysseus had survived the Trojan War.

By this time Telemachus was almost an adult, and he knew enough to realize that his mother was in a tough spot. He went off to discover whether anyone had seen his Dad since the end of the war. In the meantime, Penelope used her wiles to hold off the lusty and greedy suitors. One ploy she used was to tell them that she would choose one of them as soon as she finished weaving the funeral shroud she was working on. Each day she wove a little more, and each night she took apart what she had woven during the day.

Eventually, the suitors got wise. Just when she was about to be forced to choose one to marry, Odysseus came back and killed all of them for their arrogance and for the rude way they acted towards Penelope. (That'll teach'em!)

Penelope is often seen as the model of the faithful wife, held up to all married women as the example they should follow. Personally, I don't think it had anything to do with faithfulness. I think that Penelope had been so happily married to Odysseus that she simply didn't want anyone else. She and Odysseus were so well matched that no one else would do. It wasn't blind loyalty that made her wait so long; it was (sigh) True Love.

Even in Greek mythology, it did happen. And when Penelope was finally reunited with Odysseus, they stayed up all night long, talking and getting acquainted all over again, and their happy relationship resumed as if nothing had ever come between them.
(Homer, Odyssey)

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It's All Geek to Me:

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Mabon 1990: Gaia, Mother Earth

Also written as the word Ge. Without a mate, the mother of Uranus, Pontus and Ourea. Gaia was the word that the Greeks used to personify the earth itself, which to them was female. According to Hesiod she was the very first divinity to appear out of Chaos (the void, nothingness) and her name means "the deep breasted earth."

Gaia's first offspring were Uranus (the sky), Ourea (the mountains) and Pontus (the sea). Then she mated with Uranus and by him had various children: the Titans, the Cyclopes and the Centimanes, who were also known as the Hecatoncheires.

Possibly because he feared their strength, Uranus hated the Cyclopes and the Hecatoncheires and as they were born he got rid of them by hiding them in Gaia's body, or in other words, by burying them in the earth. Gaia felt this and was filled with anguish. She decided to approach her children and see if they would help her put an end to this. Cronos, called by Hesiod "the cunning trickster", agreed to help.

Gaia gave him a sharp sickle with a jagged edge, and hid him in ambush. When Uranus came to make love with Gaia that night, Cronos castrated his father with the sickle. Some of the blood from this deed fell onto Gaia and she gave birth to the Erinnyes, the

Giants, and according to one version of the story, the Meliae, or ash tree nymphs. The castrated organs of Uranus themselves floated on the waves of the sea until white foam came from the cut-off flesh, and Aphrodite, whose name was given to her because she grew up from the froth of the sea, was born.

Unfortunately, Cronos grew to become much like his father Uranus. When Rhea began to give birth to the Gods and Goddesses, Cronos swallowed all of the children so that they wouldn't try to claim kingship. But Rhea called on Gaia and Uranus to help her, which they did. Gaia herself nursed the young Zeus, and fooled Cronos by giving him a stone wrapped in a baby blanket to swallow. He thought it was his child, and swallowed the stone. Gaia took the child to a safe place and nursed him.

When Zeus grew to manhood he overthrew Cronos, banishing him to the depths of the universe. Gaia was often willing to help Zeus. She warned him that if he had a son by his wife Metis, he would be deposed by this child. For that reason, he swallowed Metis when she was pregnant with Athena, hoping to prevent any further problems. After the battle that went on between the Titans and the Olympian deities, which was won by the Olympians, Gaia urged the rest of the Olympians to invite Zeus to be their ruler. In Hesiod, Gaia and Zeus don't really ever fight against each other. The only time they might possibly be construed to be at odds is when Gaia gives birth by Tartarus to Typhoeus, who was strong enough to be a serious threat to Zeus' authority. Zeus overcomes Typhoeus, but there doesn't seem to be any ill will between Gaia and Zeus.

In Apollodorus, things are a little different. At one point Gaia and Zeus fight on opposite sides because the Giants, who were her children, stormed Olympus. Gaia searched for a drug to make the Giants invulnerable, but Zeus found the drug before she could, and the Olympians were again victorious.

Even after the Olympian Gods and Goddesses took over, the Greeks still revered Gaia. Larousse says that the Gods and Goddesses swore on her name when they took oaths. Larousse says that the power of oracles originally belonged to Gaia, and that Apollo's oracle at Delphi was at first Gaia's. The Homeric Hymn to the Earth waxes eloquent in its praise of "the mother of us all, the oldest of all...", and it constantly reminds the reader that whoever you are, it is the earth herself who nourishes you. Regarding specific religious ritual, Burkert, admitting to speculation on this information, indicates that the "worship of the earth, Gaia, Ge, is often considered as a prototype of all piety...evoking the political as well as the agrarian aspect -- the earth not only sustains but also imposes obligations on her native sons. In customary religion, the role of Gaia is exceedingly modest; it develops from the practice of pouring libations, most notably the ceremonial carrying of water to a cleft in the ground. Neither Demeter nor the Great Goddess of Asia Minor is to be identified with Earth."

(Tripp, p. 249-50 [Hesiod, THEOGONY 116-187, 233-239, 459-497, 820-822, 881-885; Apollod 1.1.1-5, 1.2.1, 1.2.6, 1.3.6, 1.5.2, 1.6.1-3, 2.1.2, 2.5.11, 3.8.1; Homer, ODYSSEY 11.576; Homer HOMERIC HYMN TO THE EARTH; Pindar, PYTHIAN ODES 9.59-65; Hyginus FAB 203; Pausanias 1.2.6, 1.14.3, 5.14.10, 7.25.13, 8.25.8-10,

10.5.6, 10.6.6] Burkert, p. 175)

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It's All Geek to Me:

tales of the Greek Gods by Leah Samul

Samhain 1990: Tales From The Dark Side

The Gorgons

According to Hesiod, the three daughters of Ceto and Phorcys. The most famous of these three was Medusa, who, along with her sisters Stheno and Euryale, could turn humans to stone by looking at them. If you go by Hesiod's account and consider these three to be the daughters of Ceto and Phorcys, the Gorgons were the sisters of the Graeae, Echidna and the dragon Ladon. Other sources say that the Gorgons were the offspring of Gaia, or Ge. According to this genealogy, Gaia brought forth the Gorgons to help her children the Giants in their war against the Olympian Gods. Of the three Gorgons, only Medusa was mortal. (Tripp, p. 252 [Hesiod, THEOG 270-283; Euripides, ION])

The Graeae

Their name means "grey women," and there were usually two of them. Their names were Enyo, Pemphredo, sometimes spelled as Pephredo, and Dino, variously spelled Deino. They were the daughters of Ceto and Phorcys and the sisters of the Gorgons, Echidna and Ladon. Old hags who had been grey-haired from their birth, they seem to personify age the way the Graces personified beauty and grace. They shared among them only one eye and one tooth. When Perseus was trying to defeat their sisters the Gorgons, he went to their cave and snatched the tooth and the eye and told them he would return it if they told him the whereabouts of certain nymphs, because they had weapons that he could use to defeat the Gorgons. According to Apollodorus, upon

telling him this they got their tooth and eye back. (Tripp, p. 254 [Apollodorus, 2.4.2, Hesiod, THEOG 270-283; Aeschylus, PROM BOUND 794-795])

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It's All Geek to Me:

tales of the Greek Gods by Leah Samul

Brigid 91: Our Hero: a love story

The most complete version of the story of Hero survives in the poem of Musaeus, of about the fourth century. Hero was a priestess who served Aphrodite of Sestos, and Leander was from Abydos. The two met at a festival of Adonis and fell in love. She promised to light a torch to guide him, and he was willing to swim across the ocean each night to be with her. This went on for many summer nights, and when he arrived at her shore, Hero would anoint him with sweet oils to take away the sea salt harshness on his skin. They made love for many nights. When winter came, the seas were storm tossed. One night there was a storm that extinguished the light of the torch, and Leander drowned. When Hero found his body dead on the rocks, she jumped into the water from the cliffs and drowned herself to be with him. (Stapleton, p. 142, Grant, p. 373-78)

[Note: Grant has a nice writeup on this and mentions that this story is found among folk tales all over Europe. In the Classical literature it appeared in Virgil and Ovid]

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It's All Geek to Me:

tales of the Greek Gods by Leah Samul

Eostre 91: Leda

Leda was the daughter of King Thestius. She was desired by Zeus, who impregnated her by disguising himself as a swan. Shortly thereafter, her own husband Tyndareus made love to her. Some sources say that from this double coupling, Leda laid two eggs (Larousse); some say she laid only one egg (Tripp, Stapleton) which contained Helen and Pollux, who were then considered the children of Zeus in his swan disguise. The other children born from this event, Castor and Clytemnestra, were then considered to be the children of Leda by Tyndareus. Other versions say that it was Nemesis that Zeus coupled with in the form of a swan, and the egg that came of this hatched only Helen. (Tripp, Kerenyi)

Other versions of the story include the egg being found in a marsh and brought to Leda, or the egg being thrown in Leda's lap by Hermes, and hidden in a chest until Helen was born. (Graves, Kerenyi) Of all these versions, the one that seems to be the most well known is that Leda was in fact impregnated by Zeus as a swan; almost everyone agrees to that. Beyond that, it simply depends on whose version you read. Both Kerenyi and Graves list exhaustive footnotes for their sources.

[Note: The story of Leda is one of the more fascinating and even bizarre tales in all of Greek mythology, and there are many variations of it. As is common in Greek mythology, the various versions of the story conflict. Above and beyond that, the appearance of the egg gives the whole thing an interesting twist. Graves felt there might be a relationship between this egg and the blood-red egg that the Druids searched for every year at the seashore, which was said to have been laid by the sea serpent Goddess. See Graves 1, p.206-08 for this interesting interpretation. Added to this is the observation by Kerenyi that the word "Leda" is not a Greek name. He connects Leda with the Lycian word "Lada", which meant "woman". The reader can therefore take her/his choice of any number of tantalizing versions and interpretations of Leda's story.]

(Kerenyi, p. 106-07; Graves 1, p. 206-07; Tripp, p. 341; Larousse, p. 188-89)

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It's All Geek to Me:

tales of the Greek Gods by Leah Samul

Litha 91: Honky Woman

ŠLeah Samul, Sub-Urban Shaman, 1991

[It seems that everywhere we look, people are getting into Native American stuff. North American, South American, Central American, it really doesn't matter as long as you can make yourself feel like you're something other than your own honky self. Now, it occurs to us here at CNL that we ought to jump on the bandwagon and make some money on this trend before it runs itself out. And so, for the mere price of our newsletter, you get this ancient Native American prayer that has been adapted to modern day use. Unlike other groups, we're not going to tell you that a percentage of the profits from this rag will go towards water beds for the descendents of the Anasazi or some other noble cause for tribal people--we need all the money we can get to keep ahead of the collection agencies.]

(With sincere apologies to the late, great Maria Sabina; I hope her spirit has a sense of humor.)

Honky Woman am I

woman of the suburbs am I

woman who eats big Macs am I

woman with a messy house am I

woman whose computer is crashing am I

woman whose children poop in their diapers am I

farting woman am I, belching woman am I, dialing for dollars woman am I
food processor woman am I, Oprah Winfrey woman am I

supermarket woman am I, says:
buy the cheap mayonnaise
buy the cheap Kleenex
buy the cheap chicken fryers at 69 cents a lb.
buy the cheap generic floor wash
buy a lottery ticket so we can all get rich and purchase more Pre-Columbian art works
that were ripped off from the Huichols or some other such primitive culture am I

culture that seems cool to middle class Honkys says:
We take your American Express-yourself card
we take your Master Race card
We take your USA Dollars, but please don't send us any more Shirley McLaines or Lynn
Andrews because they are such dingbats, says

Woman of holy water am I
the water from my Maytag, the holy tears that give life to my dirty clothes
the water from the laundromat, the holy tears that save my monthly drought allotment
the water from my garden hose drips holy H2O tears onto my lawn, which I paid a
landscaper \$5,000 to fix up, especially the back yard that has the St Francis of Assisi
Bird bath and the American flag

Whirling woman am I
Beating drum woman am I
Beating off woman am I
Dildo woman am I, says,
Buy that sex toy, all acts of love and pleasure are her rituals
Eat that chocolate cake, you can lose the calories tomorrow in aerobics class

Workout woman am I
Iron supplement woman am I
Anorexic who lives on vitamins and tofu woman, am I
Bulemic woman who worships daily at the porcelain commode shrine, am I

May the Holy Virgin of the Tortilla bless the dashboard of your BMW
May the Gods bless your CD's, your tape decks
May all the spirits bless your doctor who continually refills your tranquilizer
prescription, and may you find peace of mind, or at least stupefaction, in sleep)

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It's All Geek to Me:

tales of the Greek Gods by Leah Samul

Mabon 91: Fun with Latin: Translating Useful Everyday Phrases into an Ancient and Practically Useless Language

Yeah, I know--you're wondering why this month's Greek column is dedicated to Latin, right? Elementary, my dear Watson. If I translated everyday sayings into ancient Greek, I'd have to type them in a Greek font. And then, most of you would never be able to read them because most of you don't know the Greek alphabet. So this month, CNL goes Latin! (Put down the fruit basket and maracas, Carmen Miranda, I'm talking about ancient Latin.)

You see, no matter what you want to say, it will sound better in Latin. More sophisticated, more clever, more impressive; this is a language where you can really be a big-time intellectual snob. Plus the extra bonus of no one being able to understand you. Think of all the insulting remarks and comeback lines you've always yearned to spit out. And if someone does happen to understand one of your Latin remarks, well, you've met another Classics devotee and the two of you will probably have a good laugh (and maybe even some nookie -- I know our readership will love that) . So without further delay, let's Carpe Diem (seize the day) and have a go at it.

Small Talk/Conversation Fillers

- Hot enough for you?
Satine caloris tibi est?
- I think we're on the same wavelength.
Credo nos in fluctu eodem esse.
- You know what I think? I think...

Visne scire quod credam? Credo...

- . . . that all wrestling is fixed.
. . . lictationes omnes praestitutas esse.
- . . .that flying saucers are real.
. . .orbes volantes exstare.
- . . .that Elvis is still alive.
. . .Elvem ipsum etiam vivere.

Bumper Stickers

- I Brake For Animals
Frena pro feris teneo.

- When Catapults Are Outlawed, Only Outlaws Will Have Catapults.
Cum catapultae proscriptae erunt tum, soli proscripti catapultas habebunt.

Insults

- You are a total asshole.
Podex perfectus es.

- You are definitely from Mars.
De stella Martis vere venisti.

- Fuck you and the horse you rode in on!
Futue te ipsum et caballum tuum!

For Sports Fans

- I hate Astroturf.
Gramen artificiosum odi.

- The designated hitter rule has got to go.
Lex clavatoris designati rescindenda est.

- How about those Forty-Niners?
Quid sentis de Undequinquagintis?

Latin in the Business World • Xerox this.
Huius Xerographiam fac.

- You're fired!
Ego te demitto!

- Let's do lunch, really!
Prandeamus, vere!

- Don't you dare erase my hard disk!
Ne auderis delere orbem rigidum meum!

- Garbage in, garbage out.
Purgamentum init, exit purgamentum.

Famous Movie Lines in Latin

- Make my day.
Fac ut gaudeam.

- Round up the usual suspects.
Conlige suspectos semper habitos.

- You know, Toto, I have a feeling we're not in Kansas anymore.
Certe, Toto, sentio nos in Kansate non iam adesse.

Latin for the Disgusting Rabble on the Streets

- I do not have any spare change.
Est mihi nullus nummus superfluus.

- I'm not interested in your dopey religious cult.
Nihil curo de ista tua stulta superstitione.

- If Caesar were alive, you'd be chained to an oar.
Caesar si viveret, ad remum dareris.

Threats in Latin for the Intellectually Superior

- If I were you, I wouldn't walk in front of any catapults.
Cave ne ante ullas catapultas ambules.

- Watch out; you might end up divided into three parts, like Gaul.
Prospice tibi; ut Gallia, tu quoque in tres partes divideris.

- People will soon be referring to you in the past pluperfect tense.
In tempore praeterito plus quam perfecto de te mox dicent.

- Oh yeah? Your mother!
Itane? Tua Mater!

Latin for Embarrassing Situations

- Your fly is open.
Braccae tuae aperiuntur.

- Your slip is showing.
Subucula tua apparet.

- You have been misusing the subjunctive.
Abutebaris modo subjunctivo.

Latin When Speaking to a Psychiatrist

- Sometimes I get this urge to conquer large parts of Europe.
Interdum feror cupidine partium magnarum Europae vincendarum.
- I think some people in togas are plotting against me.
Sentio aliquos togatos contra me conspirare.

Getting Nasty in Latin

- May barbarians invade your personal space!
Utinam barbari spatium proprium tuum anvadant!
- May conspirators assassinate you in the mall!
Utinam coniurati te in foro interficiant!
- May you always misuse the subjunctive!
Utinam modo subiunctivo semper male utaris!

Getting Really Nasty

- I have a catapult. Give me all the money, or I will fling an enormous rock at your head.
Catapultam habeo. Nisi pecuniam omnem mihi dabis, ad caput tuum saxum immane mittam.

So there you have it. Latin for every occasion. Now, you may not have suspected it, but this is actually a very sneaky book review. (How else am I going to get away with using all this material without writing to the publisher for permission?) The book I got all this from is titled (surprise) Latin For All Occasions (Villard Books, Random House), by that brilliant satirist, Henry Beard. Poor Henry took eight years of Latin -- count 'em, eight years! This dude deserves some kind of reward for all that effort. I hereby urge all of our (very highly educated and extremely intelligent) readership to buy this little treasure of sayings in Latin. And until next time, this is Leah of the Greek column; Abeo! (I'm outa here!))

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The Faery Tradition
an interview with Andraste by Leah Samul

reprinted from the Compost Newsletter

Q: Each different tradition in the Craft has its own distinguishing features; what is it about the Faery tradition that makes it different from other traditions in the Craft?

A: Fifteen Faery tradition practitioners met in June of 1988 to discuss this and other questions. What they agreed upon as Faery Tradition essentials comprises the following. Many of these features can be claimed by other traditions as well, and various Faery practitioners may accent some of these more than others.

A belief in a particular Faery Power which can be accessed characterizes the lineage, which exists as an ecstatic, rather than a fertility, tradition. A strong emphasis is placed on sensual experience and awareness, including sexual mysticism, which is not limited to heterosexual expression. In this, as in the general spirit of a spiritual exploration, there is more risk-taking encouraged than in other Wiccan traditions which have specific laws limiting behavior, and there is a certain amorality historically associated with the Tradition. We see ourselves, when enchanted, as "fey"--not black, not white, outside social definitions, on the road to Faeryland, either mad or poetical. We are aware that much of reality is unseen, or at least has uncertain boundaries. As in all the Craft, there is a deep respect for the wisdom of Nature, a love of beauty, and an appreciation of bardic and mantic creativity. There is a specific corpus of chants and liturgical material, much of it stemming from Victor and Gwydion, which provides a frame for Circle-workings, but poetic creativity is highly valued. The practice is heavily invocatory, with encouragement of deity possession, which relies mainly on psychic talent or sensitivity to occur, rather than the existence of a specific induction technique. Rites are stylistically diverse, and may draw from many sources.

There is an initiatory lineage, traceable to Victor, Cora, or Gwydion, although Victor tells of antecedents of the present tradition in the coven in which he was involved in the 1920's and 30's in Oregon. Aspects of the tradition are possession of secret names, the practice of energy-working using the pentacles, a body of poetic and liturgical material, information on the Deities; many archetypes are recognized which are specific to the Tradition, the doctrine of the Three Selves, a cingulum of a specific color, a "tribal" or "clan" feel to the coven, the use of the horned (sometimes called "inverted") pentagram, and to some extent the honoring of a warrior ethic, rather like bushido. For example, we are urged not to coddle weakness, support others in insincerities or self-deceptions, and never submit one's own Life force to anyone or anything, ever, which leads to a fierce openness called the "Black Heart of Innocence."

Perhaps what has gained the most attention is that the Faery Tradition is gender-equal, and all sexual orientations seem to be able to find a niche. For many, there is a strong identification with the realms of Faery and with shape-shifting.

Q: Many members of the Craft would freely admit that modern day Witchcraft has been "put together" from a variety of sources by the leading members of the individual traditions. Gerald Gardner, Raymond Buckland, and even Starhawk have definitely

created traditions that bear their own individual stamp. Do you think this is true for Victor Anderson in the Faery tradition? Or more pointedly: is there a Faery tradition separate from Victor Anderson's own writings and influence? Are there other visionaries in the Faery tradition besides Anderson? How much of the Faery tradition do you think that Victor Anderson "made up" by welding ancient sources to his own personal vision?

A: Although Victor is universally recognized as the founding teacher of the tradition, it is possible to identify influences which shaped the tradition before its present form evolved. There is a strong African diasporic influence, primarily Dahomean-Haitian, and the Three Selves theory is an outgrowth of Huna, as described by Max Freedom Long. Further, there are elements from fiction, including Robert E. Howard, H. P. Lovecraft, and the Necronomicon. Neither is Victor the only source for material presently within the tradition. Each initiate seems to draw the tradition in a somewhat new direction and uncover new ground. According to Gwydion, the early Faery Tradition had much in common with the published materials of the Farrars' accounts of outer-court Gardnerian/Alexandrian rituals. I have not seen this today. Some practitioners, such as Gwydion and Eldri Littlewolf, went deeply into shamanic forms. Gwydion also worked extensively with Celtic religion, even learning Welsh, as did Gabriel (né Caradoc) in the early part of his Wiccan training.

Other influences entered as Gabriel began teaching: Arica training, Tibetan meditation, and a modicum of Ceremonial Magick are all elements. According to Eldri, Caradoc has written some beautiful poetry, both ritual and otherwise, but I have seen little of it. Gabriel's classes are one of the best extant trainings in magical visualization I have encountered. Brian Dragon and members of his lineage have contributed darkly powerful poetry and ritual liturgy, though he was "excommunicated" from the tradition by Caradoc, his initiator, with Victor's assent. This excommunication is not recognized by all members of the tradition. Though there is much borrowing, a central vision is maintained, and this has grown as liturgical material has been amassed. More recently, initiates such as poet Francesca Dubie and songwriter Keara West have added their inspiration to the corpus of material. Since many of the present day initiates have had minimal direct exposure to Victor's presence, and Thorns of the Blood Rose is often out of print, there has been less reliance on Victor's teachings than in earlier days, when Gwydion studied with him for many years, starting at the age of thirteen. Aspects of Victor's practice, such as the African-diasporic tradition, are being strengthened and re-woven into the tradition by initiates with cross-training and initiations in Santeria.

Starhawk has used elements and concepts developed in the Faery Tradition in expressing her beliefs and practice, and in many cases has given the world some of the clearest explanations currently available of concepts such as the Three Selves or the Iron Pentacle.

Q: Looking at the modern day Craft, it seems that there are two main points of focus or approaches to it: one is the shamanic approach, the other is the ecological approach. For example, many covens are active in non-violent action involving the fate of the earth. It seems to me that the Faery tradition is quite shamanistic. Is it at all concerned

with the ecological focus that one sees in other branches of the Craft?

A: As the question is posed, I'm not entirely certain what you mean by "ecological" versus "shamanistic" approaches, and I have interpolated that you mean the distinction between political approaches to magickal activity and religio-magickal approaches. It's hard to answer in general terms for the tradition as a whole, since this topic becomes a spectrum of motivations for magickal workings, rather than a strict dyad between political and religious. Individuals will naturally range themselves along the spectrum, according to their wills and karmic tendencies. Also, the people with whom I prefer to work tend to share my perspectives, and will color my impressions. I wouldn't say someone is not a Faery Tradition practitioner because s/he supported or didn't support a particular political stance. Victor and Starhawk, for example, became estranged over politics and particularly over the issue of nuclear power plants and nuclear research. Political magick of the Reclaiming or Earth First! type often makes "traditionalist" witches uneasy, but this is probably more of a challenge to their political worldview, than a critique of magick as a tool.

Other than the Reclaiming branch of initiates, it is probably safe to say that many of the current practitioners are not openly politically active in demonstrations, civil disobedience, and so forth. But this does not mean that the focus of their magick, or the content of their communications are any less political or even less radical. Politics and religion are not mutually exclusive. The environment is a focus for magickal work throughout the Pagan movement, and the Faery Tradition is no exception. For most of us, our politics grow out of our spirituality, and the mysteries we have experienced, rather than vice-versa.

Q: What is your sense of the place and direction of the Faery Tradition within the neopagan movement?

A: Gods are not just constructs or psychological forces from the collective unconscious. The Gods are real, with a system of morality different from our own, and we have a responsibility to them. The Faery Tradition, in common with initiatory lineages of the Craft which practice possession, is a mystery tradition of power, ecstasy, and direct communication with divinity.

This is in contrast to traditions which practice psychodrama or psychotherapy through ritual. The negative side of this (the Faery) style of working is that we have a lot of initiates who might be classed as "burnouts", who did not return unscathed from between the worlds. the tradition is not for everybody; it is certainly not amenable to mass attendance, like many other Pagan paths. Gabriel has been trying to evolve an outer court and a system of degrees in what was originally a one-degree system. There are more interested seekers than openings with teachers.

Q: If you had a "wish list" for the future of the Faery Tradition within the Neo-Pagan movement, what direction would you like the Faeries to go in?

A: I would like to see a rejoining and sharing among the many "lone-wolves" making up the tradition. It would be nice to be able to learn from one another, to discuss liturgy and magickal techniques, and to cast off the divisions and old feuds that kept our elders from functioning well together. I would like to see the cultivation of high standards of teaching, ritual practice, and ethics. I would like to see some more of the solitaires starting to teach.

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Jo's Hex spells

PDFs to Download and Color

These Hex Spells were partly created by and partly gathered from traditional hex materials by Jo Steen. It was Jo's dream to found the Hecate Homeland, a place where a shrine to the goddess Hecate could live, and where Witches could retire to the Hecate Home for Harried Hags to spend a pleasant old age rocking and cackling together on the front porch. Unfortunately, this dream didn't materialize for Jo. She died in Seattle, far from her fellow Composters. But while in San Francisco, Jo accomplished a lot. In 1980 Jo commissioned sculptor Medea Maquis to make a shrine to the Triple Goddess Hecate, and that shrine is now resident in land belonging to Witches in the Northwest.

(Here's the full story.)

Over many years, she taught Magickal techniques to her students: I remember going over to her house to make candles with Magickal intent, and how she would tell us that anything you do can be magickal -- it's all in the intent. She was particularly fond of the process of coloring hex spells with intent. For years she collected traditional Pennsylvania Dutch hex signs, and added to the resource with African symbols and medieval talismans. Once she had accumulated the designs, she had them printed out on sheets of paper with instructions for coloring them. She sold sets at street fairs and by mail, with the money going to benefit the Hecate Shrine Land Fund.

How to Use the Hex Spells:

Download and print out the spell you want. Using the correspondences on four and seven, choose appropriate colors for your intention. Always work deosil (clockwise) for increase, and widdershins (counterclockwise) for decrease of whatever it is you wish. Be very concentrated on your intent the entire time you are coloring the spell--it's a meditative device, like the Asian yantra, but it's also interactive, engaging both body and mind. Stay within the lines as precisely as you possibly can -- neatness counts!

The spells for Insight/Inspiration/ Creativity and Rapid Progress need one other step: the insight, progress, etc., is toward some particular end, so you will have to download and print out the minihexen, each of which should fit right in the middle or the larger spell, so you are asking for rapid progress in the affairs of making things manifest (a good money spell) or rapid progress in matters of health, and so on.

When you're done you can hang them on your wall, laminate them into a plate, have them copied as a tee shirt or mouse pad, carried with you as a good-luck charm....or give them to someone to whom you wish well. You could also use the patterns for embroidery or cross-stitch (which takes a lot longer and needs a lot more intent, so the spell would be a lot stronger), to decorate a birthday cake, to knit a sweater, as a tattoo design -- whatever your heart desires and your hands are good at.

The Hecate Shrine
The Hecate Shrine

Jo Steen, 1930-1996
Jo Steen, 1930-1996

The Hex Spells:

[Quotes are from Jo's printed set of Hex Spells]

1.) Abundance:

this is for abundance in any area you might need, not merely the physical.

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2.) Growth:

this one can also be used with the minihexen for growth in particular areas. Be very sure to ALWAYS do this one deosil, from the center out in a growth spiral. Jo says: "Growth (in whatever you desire) The Double Growth Spiral. color in the spiral figure, working in a clockwise direction, and you will complete your GROWTH."

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3.) Insight, Inspiration and Creativity:

one of Jo's favorites. Use it with the minihexen to gain insight into whatever area of your life needs it. Jo says: "The Rain that Refreshes the soul Insight-Inspiration-Creativity. A Green-working spell. The rain of INSPIRATION drops thru the Rainbow of PROMISE to water the EARTH-STAR. The Earth-Star, CENTERED with the Earth-Star-flower is always turning, alternating night/day, light/heavy, etc. Work in a clockwise direction for increase of insight, inspiration, and CREATIVITY."

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4.) Joy:

pretty obvious...use nice bright full-spectrum colors for this one. Jo says: "This is the Earth-Star-flower arranged to bring Joy and Happiness. Clear Yellow radiating Light is the beginning. Add contrast and definition with the rich, deep tones of the earth in which you find joy."

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5.) Time of the Lilies:

to bring peace and calm among people. Jo says: "The Time of the Lilies. Trace & colour carefully in Purple for Nobility. This is a spell to bring the time of Righteousness & Peace and Love among all creatures living as Sisters & Brothers. Draw it often."

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6.) Lucky In Love:

give your romance a little jump-start.

[view](#) [download pdf](#)

7.) Manifestation:

as above, so below--making that which is desired present in the world. Very powerful. Jo says: " Creation-manifestation and materialization. "as below, so above".

Above/below, Within/without, encircled by the Lemniscate, the eternity binding all life; flanked by Earth-Star symbols, asking for joy in all good things of earth. This is a

symbolic representation of the most basic principle of sympathetic magic."

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8.) Rapid Progress:

remember, rapid progress with no particular aim is merrely spinning your wheels. Jo says: " The Whirling Star-Rapid progress. Let any of the smaller symbols be placed in the centre of the Star for rapid, well-advised progress, manifesting change in the direction so displayed."

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9.) Serenity:

inner and outer. Jo says: "The Great & 7 Lesser Seals of Serenity. Drawn in blue for the watchful, protective serenity of the completed creation. Colour this spell in seven parts, or seven stages or even seven days, perhaps: as you will, so mote it be. Study the meaning of the leaves."

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10.) Travel Safely:

an old talisman from the Middle Ages. Carry with you when traveling.

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11.) True Love:

to find the one you will stay with.

[view](#) [download pdf](#)

12.) Undo Your Mistakes:

a particular favorite of Jo's. You can ALWAYS undo your mistakes. Jo says: "Have Faith! You can always undo your mistakes. 3 in one spell. 2 parts African. 1 part HEX. Will make your home secure, fill your heart with faith, and give you courage to try again."

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13.) Mini-Hex spells to use in the center of IIC or Rapid Progress:

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Pete Pathfinder of the Aquarian Tabernacle Church writes:

Have you looked lately at our web page and seen the college catalog from our Woolston-STEEN Theological Seminary, a Washington state Dept of Higher Education Coordinating Board Degree Authorization Agency-approved Wiccan seminary, granting academic degrees from Assoc. Min. thru D. Min.? It is named in honor of Jo and Patricia Woolston, another Canadian priestess and teacher now passed over. I'd like to hear your comments on this. We presently have 28 students enrolled in their 3rd yr of a 4 yr

bachelor program, another first for Wicca in the known universe, I fear.

<http://www.compostcoven.org/cnl/valerie.html>

30 captures

22 Apr 2001 - 28 Oct 2009

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07

2003 2004 2006

About this capture

Valerie Speaks Her Mind:

more than you ever wanted to know about everything from the WebMistress.

Contents:

- America's Weirdest Home Videos: Nuke some popcorn and pull up a cushion! The Couch Potatoes Go Sofa-Surfing!
- A Field Guide to Modern Witches: grab your binoculars and your notebook, and let's observe them in their native habitat.
- Into The Woods: "In the midst of my life, I found myself in a dark wood..."
- Midlife: Crisis? Once again, Valerie is at least ten years ahead of the Baby Boomers. Here I worry about Cronehood. [Eleven years later, I realize it's really not that bad (in some ways), and much, much worse (in others).]
- Monsters From the Id: we all got 'em...
- Secrets of the Craft Revealed: Heavy Sarcasm.
- More on the W-Word: why I call myself a Witch.

....and, for mature readers: caution!

- Brigitte Steps Out: the Secret Origins of Brigit Brat.
- The Rant of JoMama: I dunno, it seemed to mean something at the time....
- Mistress Valerie's House of Pain: real B'n'D.

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moi
In full ritual drag and feeling my oats.

<http://www.wiggage.com/>
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About this capture
Wiggage

Designed and maintained by
Valerie Walker

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what's under the wig?
it's all in here

<http://www.compostcoven.org/compost/pentacles.html>

25 captures

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About this capture

The Feri Pentacles

The Pentacles of Feri are a meditational device which will teach you a lot about yourself. Try meditating on the points of the Iron Pentacle beginning with Sex, then Pride, Self, Power, Passion, and back to Sex--making an invoking pentacle. then try going round the edges from Sex to Self, Passion, Pride, Power, and Sex. Think about the relationships between concepts as well as the meaning of each. Some good links to further study include:

http://www.faerywolf.com/essay_ironpentacle.htm an article by Storm Faerywolf on the pentacles

<http://www.reclaiming.org/newsletter/67/pentacle.html> The Iron Pentacle as a meditative tool, by Hilary Valentine of Reclaiming

<http://www.tejasweb.org/html/writings/epistepentacle.html> Epistemology and the Pentacles of Feri

the Pentacle of Iron

The Feri Pentacle of Iron

the Pentacle of Iron

The Feri Pentacle of Pearl

Comparison of various pentacles

Comparison of various pentacles, including the lead pentacles created by Victor Anderson (V) and Gabriel Carillo (G), respectively.

the pentacles and the elements

The five elements and the pentacle

More about the Faery (Feri) tradition

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<http://www.compostcoven.org/compost/gabriel.html>

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http://www.faerywolf.com/essay_whatIsFeri.htm

32 captures

14 Mar 2001 - 9 Mar 2021

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About this capture

What is the F(a)eri(e) Tradition?

by Storm Faerywolf

I sit in a circle of my own design, making call to the powers that surround and guard us.
I listen for their answer and from beyond the firelight it comes. Forces from the outer
darkness make themselves known to me; Dian na Glas, the Blue God, comes with
childlike vigor, dancing silken spirals, the music of the spheres alive in his footsteps.
Mari, full-breasted and powerful, complete and bountiful, emerges from within my cells,
and calls to me, asking that I walk with Her feet.

Through my breath, I commune. My fetch, pulsing, glowing, delicate and fierce, throbs
with power, it's undulating rhythm lulling me into a place where I know power. The Blue
God- no longer separate from myself- flows like silver water from the depths of my
GodSelf to quench the thirst of my souls, bringing with His sweet nectar the
drunkenness of the Divine, and I dance. I dance in circles and rejoin the spinning of the

universe with each step. I am touched by the Gods, and my dance is theirs.

When I first heard of the F(a)eri(e) tradition of witchcraft, it was in the pages of Starhawk's book *The Spiral Dance*. I remember being almost entranced by the (brief) description of the Blue God, the laughing god of love, as she described him, wondering about his stories, his touch, and longing to look upon his face. For me there was a connection. Although I couldn't have known it then, I was touched by His power; this Deity who dances in the springtime of the soul. It was this touch that eventually led me to find a teacher and to study the wild road we call Feri.

When listening to the stories of others I find certain ideas that are commonly used to describe personal experiences of the tradition. Of the tradition itself, it is often referred to as a "Chaos" tradition, referring in part perhaps to our particular relationship to the Star Goddess, the raging cosmos pregnant with possibility. Being a "left hand path" we embrace the fullest spectrum of possibility; we bask in the sunlight of the body, and revel in the darkness of the soul. The natural state of the soul unfettered by conditioning and restraint is sometimes referred to as "The Black Heart of Innocence", and is a phrase that poetically evokes the raw-ness of pure experience, forming the basis of what may be called the Feri perspective. Far from being a mental construct, this is a personal relationship to the universe, a relationship which does not seek to contain or even necessarily to define our experience with it. At its core it is simple. We open, and the power flows through us, taking what form it will. It is a form of shamanism in the truest sense of the word.

In a tradition that is inherently shamanic, practitioners draw inspiration from many sources. Whether these are an established liturgy, the appearance of a certain plant or animal, a ritual given by a teacher, or a song learned while in trance, they do not in and of themselves define the practice as a whole. It is the experiential perspective relationship to them that is the unifying factor, and it is this relationship with which we are most concerned.

We are guided by those beings who are attached to this tradition: the Guardians, the Feri Gods, and join with them in spirit, allowing them to move through us, changing us forever. Our view that the Gods are real (as opposed to being simply psychological constructs or metaphor, as seen in many branches of the modern Craft) reflects our relationship with them, revealing it to be both personal and dynamic. When we call on our Gods, and they move through us, we have been changed even to our deepest levels. We know, in our bodies, the joy of Nimue at the Summer Solstice, or the dark power of the Arddu in the dead of winter's night.

Unlike most other branches of modern witchcraft Feri is not a safe tradition. As seekers into the outer dark, bringing only our wits with us into these uncharted territories of the spirit, we find ourselves most often vulnerable and alone. Searching for avenues to power and healing for both ourselves and for the land, we scratch and claw our way through ourselves, being confronted by our demons, our fears, and our true desires. Through preparation, both psychological and spiritual, we are taught how to touch the

source of the Faerie power, and how to handle it once we have.

Another distinguishing factor of our path is initiation through the passing and use of the Faerie current of power. When we are initiated we are connected to the living current of energy that is unique to the tradition. We become conscious channels, allowing it to flow through us and into the world around us. This is the true function of any priest/ess: to be a mediator of universal power.

But what is the Feri tradition? How do we know when we are practicing Feri or we have moved into another realm? If Feri asserts personal experience over established liturgy, then how can we be certain that we, as a whole, are even practicing the same thing?

It has been suggested, in some circles, that material which varies from the original (or current) teachings of Victor Anderson is not part of the actual tradition. Being the GrandMaster of Feri, the initiatory lineage of each practitioner traces ultimately back to him. He is, in one sense, the origin of our tradition, being responsible for bringing it into the world at large, through his teaching and training of others who have carried the power outward to share with even more. Does this mean that material and insights created and used by other initiates of Feri should be viewed as being separate from the tradition itself? If we are practicing a tradition that is at its core an energetic relationship with the Feri power/Deities, then we cannot expect the outer forms to remain unchanged if we want the tradition to evolve and flourish. By asserting that we must always use the same outer form constitutes a type of dogmatic thinking that is dangerous in a shamanic tradition. To do so requires that we invalidate the unique experiences that we have when mediating the Gods; powers that are very real and alive.

The Feri power when mediated into the world through each of us, takes on other forms as deemed by the power, the Deities, and of course the individual practitioner themselves. To expect it to always conform to earlier forms/teachings is to deny its very real life-force; its ability to evolve as we each come to understand its beauty and simple complexity. Without the outer forms of ritual, invocation, and symbolism, we are left with only one thing that defines us as Feri: our relationship with the energetic current. It is this point that marks the validity of our tradition; we are Feri because we are of Feri; we have been remade into willing vessels of its' power. It must, by its deeply personal nature, touch each of us differently. It is these differences which, I believe, validate the path, not detract from it. By sharing our experience and perspectives with each other we become stronger for it. May we have the courage to always do so.

This article originally appeared in Witch Eye: A 'Zine of Feri Uprising #1.

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Issue #8
November 2003

In this issue:

the Names of our Tradition

Is Feri an Eclectic System or a Tradition?

To Dispel a Curse

The Wands of the Feri tradition

Swapping Shadows

The Passing of a Black Wand

The Athame, or Knife with the Black Handle

Plus Reviews, Poetry and More!

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We won't print: initiatory secrets, oathbound material, or abusive crap.

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About this capture

Wicca 101 / Wiccan Classes / Faerie Tradition

Faerie Tradition

and The 3rd Road

The college I attended had two campuses, separated by a forest. I often had to walk through those woods at night, and the path was not lit. I was terrified: I believed the Faerie Folk lived in that woods, so I would run as quickly as I could, thinking they wanted to abduct me, and treat me cruelly.

Little did I know that the Fey Folk are a kind race. The Faeries in those woods must have been calling me, and I feared the call because I knew no better. But later I completed a rigorous and rare seven-year training with Victor Anderson, to become a Celtic shaman, by being adopted into Victor's family which had kept the old ways -- also called Faerie Tradition -- intact.

Everything I say about Wicca or magic in this essay is specific to Faerie Tradition, which bears little resemblance to most of the Wicca in the United States. As a matter of fact, ANYTHING I say in this essay, PERIOD, is about my tradition, and is specific to the particular branch of Faerie I was taught, and/or to the branch of Faerie that I developed.

Most other Wiccan traditions are based on human magic. Faerie Tradition, by contrast, has been lightly touched by the Fey folk both spiritually and magically. Still, "Faerie Tradition" is something of a misnomer, a contemporary name for something that was once nameless. The magic a Faerie Tradition witch practices is still very human, and is Fey only to lesser or greater degrees depending upon one's personal inclination and teacher. In my teachings, I rarely talk directly about the Little People, though their morals and magic are woven throughout my teachings. The Faerie magic must be subtle or it becomes a parody of itself.

Much of the Wicca in the United States is an outgrowth of the Gardnerian tradition of Wicca, founded in the early 1900s. Gardnerian magic combines British folk magic with ceremonial magic possibly brought to the British Isles from the Near East by the Knights Templar. Another source of American Wicca is the feminist movement. Goddess worship, with its' pro-active magical spells, is a natural expression of feminist spirituality. However, feminist spirituality adapts Wicca to implement a political framework, rather than viewing shamanism as a valid spiritual path and empowerment unto itself. There are also branches of shamanism that are essentially ritualized forms of psychotherapy.

In contrast, Faerie Tradition is the witchcraft once practiced by the village shaman, and has been passed down from generation to generation within families. So while it is inherently feminist and builds psychological health, it's origins are far older and distinct from those two twentieth century developments, and it is a process and paradigm until itself.

Faerie Tradition is the only Wiccan tradition whose primary goal is deep inner transformation through the religion and science of Wicca. The student -- man or woman -- can do rituals to remove the things inside themselves that block them from prosperity, peace of mind, romance, and happiness. They also can do rituals to achieve internal sense of self. A methodical step-by-step approach not only opens the novice to profound personal change, but is a means of achieving shamanism as an actual spiritual lifestyle. The training in the family took seven years, and was so intensive that, like a college student, a Faerie student might be working on the training full-time.

Faerie Tradition celebrates passion, sexuality, and unique individuality. In the ten years I have taught Faerie Tradition, innumerable students have confided in me: "For the first time ever I feel I have permission to..." It might have been permission to quit an unsatisfying job, enjoy sex, write poetry, be themselves, stand up to an overbearing parent, travel to Europe, come out of the closet or any number of other things. It doesn't matter what the permission was for; the point is that my students feel they can be fully themselves and live the life they yearn for, sometimes after only one lesson.

Faerie Tradition witches have a loving and compassionate Goddess and God, who embrace all humankind as their children, and offer us vitality as their sacred gift. In contrast to some religions that teach us to be ashamed of ourselves and our desires, Faerie Tradition helps you achieve self love and personal goals, and find joy in living.

Faerie Tradition stresses practical application and improving one's daily lives. The more one uses the tradition for internal growth -- as one learns to do in Faerie Tradition's training -- the more one will clear the way for abundance to manifest on the physical plane. Faerie Tradition also emphasizes using spells to acquire the "good things in life": fun, romance, cars, good food, and other material possessions.

Faerie Tradition is predominantly a "doing" tradition, its training a hands-on learning instead of much theory. The ability to parrot a teacher's innovative theory reflects only "head" knowledge; Fey knowledge is embodied knowledge. It is a fairly modern

assumption prevalent in academia that to talk about something is the same as being able to do it. While theory is important, Faerie is basically understood through hands-on learning: doing ritual and opening one's self to the teacher's fanciful lecturing which consists of story or anecdote, images, and the like.

Faerie Tradition is not taught in a linear process. I even have misgivings about writing an essay such as this because, in a sense, when one writes essay style about the tradition, one tells lies. Faerie method of instruction is a complex weave which make Faerie shamans a little puzzling to their students at first. Yet it is also why their trainings are so effective: there is a deep holistic logic involved. A Faerie teacher's weavings might seem like a digression or unusual sequence of topics but are in fact part of a complex, non-linear dance. If a student listens not just with the head, but with the heart, intuition, gut feelings, and anything else he or she wants to bring into the mix, they will get the picture. Faerie students brings their whole being to the experience so can dance with the teacher, the Gods, and the cosmos!

Having your whole being involved is an essential goal of Faerie Tradition. A goal of its training is that one does rituals, and lives one's daily life, with one's fullest passion and love, with all parts of one's self brought into every situation of the day. It is a way of life. Instead, the contemporary person tends to do things with only part of themselves. A jogger runs, mind a million miles away at a business meeting that happened yesterday. A devoted lover is cut off from emotions so can't be intimate with their partner during sex.

For all its emphasis on ecstasy, Faerie Tradition. is very disciplined. Another term for "spiritual practices" might be "discipline." We do something over and over until we get good at it, like athletes practice for their games. For people who are looking for an alternative to the harsh, restrictive religions they were raised with, "discipline" can be a scary word. And no wonder: discipline is often abused in this culture, used as a tool to destroy a person's individuality and passion. Yet true discipline give us freedom: dancers know that if they do the necessary stretches first, they can dance joyfully, without restraint. Just so, the discipline of Faerie Tradition can be the key to true personal freedom and joy.

According to Faerie Tradition, the material world is a sacred gift, and the ethical pursuit of bounty and pleasure honors that gift. The Goddess is very down to earth! Love and sex -- ecstasy -- are at the heart of Faerie Tradition. Our tradition explores the sexual Mysteries of the Old Religion, and the Faerie Tradition training helps a student achieve healthy romance and sexuality through a step-by-step approach. Witches are concerned with getting concrete results!

A unique aspect of Faerie Tradition is that it honors both the Goddess and the God without elevating gender stereotypes into a sacred cosmology.

Practical Faerie Tradition also refrains from insisting one cast a magic circle before doing any magic. If I am to use magic as did the village witch -- as a natural part of my

day, throughout my day, while getting my dishes washed -- I can't cast a circle for every bit of magic I do.

Faerie Tradition emphasizes personal purity as a primary, regular, and ongoing practice. Crystals, ritual cups, and incense are not only worthless but dangerous unless the primary tool -- one's self -- is fit. Any spell we cast out into the universe first travels through our own beings, and whoever we are shapes that spell. Magic is like any work of art: the artist's character is indelibly printed on the art. So it is with a spell: if you are not fit neither will the spell be. Purification work is also an essential part of Faerie Tradition's approach to inner growth.

Finally, while other Wiccan traditions tend to focus on the excellent magic of human camaraderie and celebration, Faerie Tradition is more geared toward technical skill with psychic matters, and dealing with magical power in a direct way. Being Fey touched, and a more primal form of witchcraft, we tap into a wilder power. So more magical training is the custom.

As word of the power inherent in Faerie Tradition has spread, increasing numbers of people have wished to study the tradition. I became worried. The Faerie training I was given is not only challenging but dangerous. It is suitable only for people with a certain temperament and psychic makeup, and requires careful, personalized, guidance from a qualified teacher. For example, a student not appropriate to the training could enter into realms of spirit that might leave their mind unhinged. And some of the training rituals are geared towards emotional shifts in the psyche that most people are better off not experiencing. Faerie Tradition offers a drastic training, appropriate only to the desperate seeker who can gain the healing and power he or she needs in no other way. Therefore, I approached Victor Anderson with an idea for a novel way of teaching Faerie Tradition that would be safe and suitable for the public. I wanted to focus on what the average person of ancient times learned how to do: live close to the earth; work with magic in a simple, practical way; and apply the mystic to the everyday. My new system would offer the benefits of Faerie Tradition I have listed thus far. I would include rituals Victor had taught me and traditional teaching modes in a system touched by the Fey Folk and as traditional as always.

The system would incorporate a new body of liturgy, new spells and a new system of working with energy in order to do magic, woven with carefully constructed theological and cosmological paradigms appropriate to that magic. These parts would make up a whole that approached Wicca differently from anything I had seen: it would be a recreation of an ancient practice. Everything new in the system was on some level old. With Victor as my consultant, I created a curriculum.

I called my curriculum "The Third Road," because instead of the "either/or" answers offered by most religions, I teach a dialectic between so-called opposites. Below is a list I have used for years to teach that dialectic. Without in depth lecture, the chart might be a bit obscure or misleading, but I include it in the hopes that it gets a basic idea across.

1. imminence / transcendence;
2. Self as Deity who is all powerful / release of unhealthy

identification with God & omnipotence; 3. self-gratification / sacrifice of self; 4. ego building / ego reduction; 5. self-determined goals / surrender 6. ecstasy and fertility / lessons and growth; 7. development of self / selflessness; 8. "I am the power, the honor and glory" / "of myself I am nothing"; 9. As I will so mote be it / God, Your will not mine be done; 10. development and use of will / willingness 11. inner authority / outer authority 12. Rightfully blaming the perpetrator, oppressor, etc. / Self analysis as to one's own part in the problem

So, for instance, I tell students that discipline is a key to personal freedom. And insist mysticism can be practical: good magic gets your house cleaned! I also teach that, while it is difficult to maintain a dialectic between self-respect and ego reduction, this odd counter pointing makes the Fey path safe. Another example is that Faerie training supports your personal freedom while helping you develop your own integrity and ethics. And one of Faerie Tradition's most precious gifts is that it teaches how to develop one's full personal potential while honoring society.

And I insist that though the shamanic journey is an ecstatic path, ecstatic is not the same as sloppy, undisciplined or unethical. For example, one of my students complained about a huge purification assignment regarding an ethical dilemma she was in. Yet she did the purification work I told her to do, and the next day she had a spontaneous orgasm while hearing an opera. She later told me the purification cleared the way for that experience!

Questions I ask my students include: What are the pitfalls of an ecstatic spirituality? How does a seeker strive toward lavish satisfactions sexually and materially, without becoming trapped by illusions, pseudo-lusts, and addictions? Travelers of The Third Road can dance with wild magic because we are so disciplined that we do not lose our footing. A dialectic between so-called opposites is the way of the Fey Folk who have touched The Third Road.

As mentioned earlier, purification work is emphasized in the tradition. Purification work demands self examination. I want to quote a story I wrote to give a sense of this self examination. In the story, one of the Fey Folk is teaching a human how to do magic: "...your self-examination will not be that of a simpering cleric or brow-beaten wife, no ethical browbeating, no looking into self to see where you fail at goals you are given no means to achieve. You will see what inside yourself keeps you from your own innate loving goodness, that morality in each of us that is only lacking when we are ill in spirit.

"You will be shown how to heal your spirit so that you can be true to that ethic. You will learn why you fail a moral code, and be healed gently and lovingly so that the code is not an abstract measure whereby you are punished..." A fortune teller once told me that my work during this lifetime is to bring the Faerie magic to the human race. She told me of a lifetime long ago when I was a half-breed: half human, half magical being. I was shocked that with little knowledge of me or of paganism she had given me such accurate information. Unknown to her, when I was given that psychic reading, I was celebrating my five-year anniversary of teaching The Third Road. It has now been ten

years.

The God, Dagda, drew a veil between humans and the Fey folk because their destinies were to be no longer intertwined. The Goddess has charged me to help bring the Fey magic back through that veil, so that we as humans can be renewed with the starry eyed mysticism of the "little people", the passion and wisdom of the poet in love with the Goddess, and the wild integrity of the dark and dangerous Faerie folk.

People are dying body and soul for want of the Poetry of the Fey people. Faerie magic is not a poetry on the page but a living breathing poetry, the poetry of ritual, the poetry of waking each morning to the Mother's embrace, the Art of walking with Her on the way to work. I try to offer my students a Faerie glimmer, touch their DNA with my Faerie breath so their racial memory will wake up -- so that their blood will remember just a little bit how it flowed when they were first touched by the Fey.

Every day I am privileged to know that magic: the Goddess walks with me wherever I go. And I truly can feel Her presence; She is not a belief, but an actual tangible presence in my life that comforts and guides me.

Various Copyrights: This essay is mostly cut n' paste, extracted from my other essays, stories, books, etc, sources too numerous to name here since I quote from myself constantly! In other words, this material is copywritten, dates between 1986 and 1996 -- for the record, most of this piece is quite old -- so please credit it or any portion of it as my copywrite.

This essay has only just now, and quite quickly, been cut n' pasted together in this particular draft so that I could answer recent queries. Hence, this piece may need considerable revision to make it less obscure, less redundant, its sequences more logical, etc. So stay posted!

Francesca De Grandis

The 3rd Road Brochure

To go back to Francesca De Grandis's Wiccan & Faerie Grimoire
<http://www.geocities.com/yetwitchytwig/history.html>

3 captures

21 Aug 2001 - 4 Sep 2009

Aug MAR Sep

03

2001 2005 2009

About this capture

History of Ye Twitchy Twig Shamway Videos and DVDs Books Seminars

This song is a traditional Atlantean ballad entitled, "Georgia On My Mind"

The Real and Honest True History of Ye Twitchy Twig

? 12, 000, 000, 000 BCE - Rhuddlawn Gowron is born in his first incarnation while the first generation stars are still burning.

? 7, 000, 000, 000 BCE - Rhuddlawn mutates into the Oolalala race but it before life evolved anywhere else in the universe.

? 5, 000, 000, 000 BCE - The Oolalala create the Khemelians using cloning techniques for use as an intergalactic invasion force

? 4, 998, 989, 999 BCE - The Oolalala attempt to invade Alpha Draconis but the Khemelians turn on their masters and destroy them, then they commit suicide, except for one, Rigatoni, who transmutes to our Solar system and takes up residence on Venus.

2, 999, 990 BCE - Rhuddlawn's second incarnation on Venus where he relearns the Starry Wisdom from Rigatoni. Rhuddlawn spends the next several lifetimes operating out of a British police call booth.

1849 (28th September to 2nd October) - In his seventh reincarnation, the being who will one day be known as Rhuddlawn Gowron single-handedly foils an attempt by the Ancient Great Ones to invade the earth.

1908 (June) - The Tribe of Y Twatha Twits, nearby cousins of Y Amheaus Teg from a neighboring village in the south of Nubia, activate the Milesean Dagdha's Spoon, a weapon of fearsome capability, and stave off an interplanetary invasion by beings from Iota Mu Alpha Therion. Unfortunately, several thousand miles of forest in the reaches of Siberia are destroyed.

1932 - HP Lovecraft discovers a family in Rhode Island that still practices the Old Religion. He uses it as a basis for several of his books, before meeting with our solicitors. After that, he claims he made it all up.

c 1962 (October) - The Hidden Elders of Y Amheus Teg avert a world-wide crisis by ending the Cuban Missile Crisis, using the Atlantean technology hidden beneath the hele stone at Stonehenge.

Rhuddlawn finds the White Rabbit

1965 In June of 1965, Rhuddlawn Gowron, an American, meets Sorcha Lurline, (Lady Felix) an invisible Welsh Cephalopod Atlantean Witch on holiday, on the Isle of Manhattan off the coast of New York.

1966 Rhuddlawn is initiated into the Welsh Juntarse Band of (Y Amheus Teg), "The Dubious Folk", in a VW microbus near a park in North Chicago. He is told he is now a member of a family of Witches that have a lineage from the Atlantean Elder Druidic Faerie Red Dragon Council that was founded in the year 158,000 B.C., and that he is a Very Special Person.

1967 Thus begins the first step on Rhuddlawn's journey to awakening and an ongoing shell game. He is given the name Rhuddlawn Gowron by a dictionary found on a shelf, and told that he is to return to his home and begin making money the old fashion way. In March of 1967, Rhuddlawn Gowron is transferred to Washington, DC, where he establishes the first Coven of "Y Amheus Teg" in the U.S. There are seekers born every minute, and Rhuddlawn is ready for them.

1969 Ye Twitchy Twig through one of it零 members, Heye Sailor (Lady Novoincivatum), forms a very popular but discrete pagan group known as "The Family". Due to several members being employed, the members vote to keep the true purpose of "The Family" a secret.

1970 He initiates Lady Felix who becomes his first High Priestess. Later, the "Coven of "Y Amheus Teg" expands in his mind into a much larger organization - "The Church of Ye Twitchy Twig in America." Ye Twitchy Twig presents its first Festival "The Clustering of the Bands" presided over by Lord Rhuddlawn Gowron and Lady Felix. Ye Twitchy Twig begins to grow and establish remailing addresses in Florida, Texas, Arizona, Minnesota, California, Georgia and Wales. During a trip to Cancun, Rhuddlawn Gowron rendezvous with Sorcha and many, many others and is initiated again by Frop and the Prophet Elijah. In late November of 1967, Rhuddlawn Gowron is the soul founder and member of "The Association of Juntarse Welsh Cephalopod Atlantean Wicca".

Sharing a common vision of the ancient gods and the survival of the Y Amheus Teg Pagan religion, it is agreed that because of the current tax (and other) laws of the day, The Association is to keep a low profile and operate in secret for as long as possible. (They are so secret that no one then or now has ever heard of them.)

1978 - The Whey is first published. It undergoes major revisions over the next 20 years as Rhuddlawn perfects his writing style.

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<http://www.geocities.com/yetwitchytwig/shamway2.html>

2 captures

11 Feb 2004 - 3 Sep 2009

Jan FEB Sep

11

2003 2004 2009

About this capture
History of Ye Twitchy Twig Shamway Videos and DVDs Books Seminars

Coming Soon - Exciting Video Tapes

We are pleased to announce a new product line that will help you and your students explore the depth of SHAMWAY techniques and philosophy. These high quality tapes were professionally produced for us by a famous studio in Hollywood, using SHAMWAY students, teachers, and some professional actors and actresses. All models are over 18.

\$19.99 per tape; \$39.99 on DVD

THE SHAMWAY STORY
SHAMWAY AND YOUR FAMILY
SHAMWAY IN EVERYDAY LIFE
SHAMWAY AND PROPER NUTRITION
SHAMWAY DIET AND EXERCISE PROGRAM
SHAMWAY AND COLONICS
SHAMWAY POWER CRYSTALS
SHAMWAY SUBURBAN SWEAT LODGES
SHAMWAY LONG HOUSES FOR YOUR BACK YARD
SHAMWAY AND UFO WISDOM
ANODES AND OTHER POWER PLACES - THE SHAMWAY CONNECTION
SHAMWAY AND CHANNELING
THE SHAMWAY BREATH OF LIFE
SHAMWAY ORGONIC HEALING
TANRIC SHAMWAY
SHAMWAY TECHNIQUES OF SEXUAL HEALING AND ECSTASY (VOLS. 1-25)
THE SHAMWAY BAND DOES RENO - ANNUAL CONVENTION HIGHLIGHTS

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5 captures
9 Nov 2001 - 26 Oct 2009
Apr FEB Sep
11
2002 2004 2009

About this capture
History of Ye Twitchy Twig Shamway Videos and DVDs Books Seminars

WE WILL SOON BE OFFERING THE FOLLOWING WORKSHOPS :

Self Improvement Workshops
Creative Suffering
Overcoming Peace of Mind
You and Your Birthmark
Guilt Without Sex
The Primal Shrug
Ego Gratification Through Procrastination
Holding Your Child's Attention Through Fear and Guilt
Whine Your Way to Alienation
How to Overcome Self-Doubt Through Pretense and Ostentation

Business Career Workshops
Money Can Make You Rich
Talking Good: How You Can Improve speech and Get a Better Job
I Made \$100.00 in Real Estate
Career Opportunities in Iran and Afghanistan
How to Profit From Your Own Body
Under-Achievers Guide to Very Small Business Opportunities
Filler Phrases for Thesis Writers
Tax Shelters for the Indigent

Home Economics Workshops
How You Can Convert Your Family Room into a Garage
How to Cultivate Viruses in Your Refrigerator
Burglar-Proof Your Home With Concrete
Basic Kitchen Taxidermy
Sinus Drainage at Home
101 Other Uses for Your Vacuum Cleaner
The Repair and Maintenance of Your Virginity
How to Convert a Wheelchair into a Dune Buggy

Health and Fitness Work shops
Exorcism and Acne
The Joys of Hypochondria
High Fiber Sex

Replacing Dieting with Shallow Breathing
Bio-Feedback and How to Stop It
Skate Your Way to Regularity
Understanding Nudity
Tap Dance Your Way to Social Ridicule

Crafts Workshops
Self-Actualization Through Macramé
Convert Your Life Raft Into a Planter
Needlecraft for Junkies
Gifts That Assure Alienation
Cuticle Crafts
Bonsai Your Pet*

* It was recently learned that our copyrighted workshop, "Bonsai Your Pet", has plagiarized by a company offering "Bonsai Kittens". We wish it known that we are the originators of this process, it having been passed down in our Egyptian-Pictish-Huna family tradition for over 3700 years. Our legal representatives will be contacting the perpetrators of this fraud shortly.

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<http://www.geocities.com/yetwitchytwig/books.html>

2 captures

9 Nov 2001 - 3 Sep 2009

Oct NOV Sep

09

2000 2001 2009

About this capture

History of Ye Twitchy Twig Shamway Videos and DVDs Books Seminars

Our books!

The WHEY -- This is not just another Pagan book on how to rot milk and make cheese! Read this very, very true and exciting story of how Rhuddlawn Gowron was taught the ancient and Really Really Secret Atlantean Welsh Pictish Juntarse Faery Shamanic Red Dragon Tantrik Grail Mysteries in a Volkswagen Microbus during a weekend in the late 1960's! Drink it in and let "THE WHEY" transform you! Only \$29.99 and we promise that someday, your copy will arrive in the mail. Really.

The Viaduct - Read the fascinating journey of Rhuddlawn as he makes his way through the unmapped territory of the boroughs of the District of Columbia. Thrill to the exciting tale of how his enlightenment was furthered by a chance meeting with a dark stranger on a street corner near a traffic circle! Available in three exciting formats: etheric records, memory crystal matrix, or the latest in publishing technology, bath bubbles!

Yes, that's right, you read it here first! Bath bubbles, the newest innovation in a millenium for publishing the TRUTH! \$49.99.

Crystal Weinie Magick, vol. 1 - forthcoming

Crystal Weinie Magick, vol. 2 - forthcoming

'r 'n Goch Ddraig , vol. 1 - forthcoming work on the mysteries of the Red Dragon!!!

'r 'n Gwyrdd ddraig, vol. 2 - forthcoming

These books have the highest recommendation from our hidden Welsh Elders:
"Gwnawn hon pawb i fyny!"

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<http://www.outofthedark.com/Plagiarized/>

234 captures

20 Apr 2001 - 4 Oct 2024

Dec FEB Apr

07

2003 2005 2006

About this capture

Y Tylwyth Teg Stole From Us!

...and other nice people too :-0

****Update**** We have been contacted by a group of Fey folks called Faery Gold. They have a website which exposes, in great detail, the various teachings that Y Tylwyth Teg {Bill Wheeler and Victoria Wheeler, aka Rhuddlwm Gawr & Cerridwen Gawr's group} have plagiarized.

<http://www.geocities.com/ferigold/yttfiles/index.html>

It appears that Y Tylwyth Teg has stolen material from Francesca De Grandis, Anna Korn, Mike Nichols, Gabriel Carrillo, Aiden Kelly and COG... in addition to CUUPs, Timothy Leary, and little 'ol us. Why we are starting to feel like we are in right fine company :-)

On another note...

Why is Y Tylwyth Teg promoting Asian tours where a man can have " ANY sexual fantasy fulfilled" on a Pagan website? Like we don't have enough trouble with the Fundies. Click here for the whole sick story

Well, well, well... "Y Tylwyth Teg Stole From Me" websites are popping up all over the place. This newest addition to the "Wheeler's Web Wall Of Shame" details how the

works of Robert Cochrane have been ripped off.

<http://www.angelfire.com/wv/klanndroen/nithings.html>

With comments like "sex-starved egotistical bastard with delusions of godhood" ... what Rev. James "Vidicon" Cosby wrote about the Wheelers in the 05/27/2002 article of his column "Tales from the Third Lobe" in the online magazine TwoHeadedCat is both amusing and informative.

<http://www.twoheadedcat.com/arch/arch-tftl05272002.htm>

Now you just can't have a group like Y Tylwyth Teg in the Community without someone doing a satire of them.

This is a particularly good one :-)

<http://www.geocities.com/yetwitchytwig>

Unfortunately geocities is being strange and you can't view this site with netscape, you have to open it in IE.

UPDATE Y Tylwyth Teg has removed from their website SOME of the material they stole from us. Wonderful.... we are thrilled. Now they just need to remove the rest of what they plagiarized :-/ They should remove the "Lake Watch" workshare from the stuff they stole from us too...either that or get themselves a lake LOL

Yes, the sad but true fact is that Y Tylwyth Teg has stolen a good portion of their Gathering website from us just as they have stolen information from published authors and claimed it as their own. They even stole the CUUPs mission statement {click here to jump to the purloined CUUPs mission statement} If you still have any questions about this issue after reading this site, feel free to email us, but PLEASE read this site completely first! If you email us a question that is addressed on this site, you will just get an robo-mail message directing you to this site :-)

The following are some examples of my original writings that Y Tylwyth Teg stole from us in 1999 and still have posted on their site

<http://www.tylwythteg.com/gathering3.html>

and are distributing in their mass mailings.

****Update**** As of August some of the stolen phrases have been removed from their page, some remain, including the CUUPs statement of purpose stolen by Y Tylwyth Teg

I wrote:

Leave your mundane worries at the gate, get your home away from home set up, and settle in for an enjoyable weekend of Pagan Networking, Knowledge Exchange, and Fun.

Y Tylwyth Teg plagiarized:

Leave your mundane worries at home, get your tent or camper set up, and settle in for an enjoyable weekend of Pagan Networking, Drumming, Music, Knowledge Exchange, and Fun.

I wrote:

The Gathering is growing by leaps and bounds! This tremendous upsurge of interest in Pagan, Wiccan, and other "Magical" Traditions is not just a local phenomenon, it is a National, even International wonder to behold! We are proud to be a part of it!

Y Tylwyth Teg plagiarized:

The Gathering is growing by leaps and bounds! There is a tremendous upsurge of interest in Pagan, Wiccan, and other "Earth" Traditions. This is an International wonder to behold and we are proud to be a part of it!

I wrote:

There will be the traditional potluck dinner Friday night, followed by a bonfire and drumming, a HUGE Bonfire Saturday night to drum and dance around, special children's activities throughout the event, and much, much more!

Y Tylwyth Teg plagiarized:

There will also be a traditional potluck dinner on Saturday, followed by a Ritual, baldric circle and drumming, a Bonfire Thursday and Friday night to drum and dance around, special children's activities throughout the event, and much, much more!

I wrote:

Everyone requesting admittance must fill out a membership form and sign a waiver. A valid picture ID must be presented at the gate. All minors must be accompanied by a parent or guardian. All minors must have a membership form and waiver, signed by the parent or guardian.

Y Tylwyth Teg plagiarized:

Everyone requesting admittance must fill out a membership form and sign a waiver. A valid picture ID must be presented at the gate. All minors must be accompanied by a parent or guardian. All minors must have a membership form and waiver, signed by the parent or guardian.

I wrote:

Everyone is requested to do a 2 hour work shift at some point during the event. This is the main way we keep our costs down. Each member is asked to sign up for one 2 hour work shift in registration, information, set up, clean up, lake watch, etc. Sign up sheets for the different work shift slots will be available at registration. Sign up early to get you favored time slot and area.

Y Tylwyth Teg plagiarized:

Everyone is requested to do a 2 hour work shift at some point during the event. This is the way we keep our costs down. Each member is asked to sign up for one 2 hour work shift for: registration, information, set up, clean up, lake watch, etc. Sign up sheets for the different work shift slots will be available at registration. Sign up early to get your favored time slot and area.

I wrote:

The site is semi-primitive. There is running, hot water and there are a few flush toilets, but no showers. Porta potties will be used to supplement the porcelain thrones. Bring your solar shower!

Y Tylwyth Teg plagiarized:

The Pioneer Site is primitive. There is running, cold water and there are Porta Potties, but no showers. There are a few flush toilets near the lake (200 yards). Bring your solar shower! There ARE showers at the developed campsites about a quarter mile away.

I wrote:

We are VERY sorry but Clothes are NOT optional at this event, they are required.

Y Tylwyth Teg plagiarized:

We are sorry but Clothes are NOT optional at this event; they are required.

I wrote:

Everyone is responsible for their own food, tents, trash collection, pets, children, attitudes and actions.

Y Tylwyth Teg plagiarized:

Everyone is responsible for their own food, tents, trash collection, pets, children, attitudes and actions.

I wrote:

All written requests for information should include a stamped, self addressed envelope. Replies cannot be guaranteed without one. Long distance calls can only be returned collect. Organizers of the Gathering assume no responsibility for lost or misdirected mail. Do not send cash through the mail!!!!

Y Tylwyth Teg plagiarized:

All written requests for information must include a stamped, self addressed envelope. Replies cannot be guaranteed without one. Long distance calls can only be returned collect. Organizers of the Gathering assume no responsibility for lost or misdirected mail. Do not send cash through the mail!!!!

I wrote:

If you wish to be removed from Out of the Dark's, Pagan Resource Center mailing list,

e-mail Center@OutoftheDark.com and type "Remove" in the subject line. If you receive this message twice, please let us know. We apologize and promise that we will probable do it again in the future, no matter how hard we try to remove all the duplicate listings. Permission to re post this mailing in it's entirety is granted. Please include the Signature information below with any re posting. Thank you

Y Tylwyth Teg plagiarized:

If you wish to be removed from Southeastern Pagan Alliance Resource Center mailing list, e-mail sepa@tylwythteg.com and type "Remove" in the subject line. If you receive this message twice, please let us know. Permission to re-post this mailing in it's entirety is granted. Please include all original signature information above with any re-posting.

This is the REAL kicker! They even stole the CUUPs mission statement (written at a CUUPs convocation in 1985), which we had permission to post on our site as a description of CUUPs. They just replaced "CUUPs" with "Y Tylwyth Teg" and "Unitarian Universalist" with "The Southeastern Pagan Alliance" and stole CUUP's work just as they did ours.

The CUUPs mission statement we posted:

The Group Ritual, and various other functions throughout the Gathering, are being performed by the EarthRising and Rising Tide CUUPS groups. The Covenant of Unitarian Universalist Pagans is formed for the purposes of enabling networking among Pagan identified UUs; providing outreach of Unitarian Universalism to the broader Pagan Community; providing educational materials on Paganism for Unitarian Universalist congregations and the general public; promoting Pagan and Jewish / Christian dialogue; encouraging the development of theological and liturgical materials based on earth and nature centered religious and spiritual perspectives; encouraging greater use of music, dance, visual arts, poetry, story, and creative ritual in Unitarian Universalist worship and celebration; providing support for Pagan identified UU religious professionals and ministerial students; and fostering healing relationships with our Mother the Earth and all her children.

Y Tylwyth Teg plagiarized:

The Group Ritual, and various other functions throughout the Gathering, are being performed by members of Y Tylwyth Teg, Association of Cymry Wicca, and other Southeastern pagan participants. was formed for the purposes of enabling networking among Southeastern Pagans; providing outreach to the broader Pagan Community; providing educational materials on Paganism for southeastern Pagan congregations and the general public; promoting Pagan and Christian dialogue; encouraging the development of theological and liturgical materials based on earth and nature centered religious and spiritual perspectives; encouraging greater use of music, dance, visual arts, poetry, story, and creative ritual in Pagan worship and celebration; providing

support for identified Pagan religious professionals and ministerial students; and fostering healing relationships with our Mother the Earth and all her children.

In March of 1998 Y Tylwyth Teg's website was designed by Melinda Reese and it looked completely different from ours, as did their mass mailings.
In 1998 the copyright on their site read

"This site created by Dancing Spirit Web Creations.
design copyright 1998 Melinda Reese, Dancing Spirit Web Creations."

In 1998, they called their event the "21st Annual Gathering of the Tribes", we called our events "The Spring or Fall Gathering of the Tribes" (we did two Gatherings a year, they had one)

This is a mass email sent out by Y Tylwyth Teg on March 28, 1998
<http://www.OutoftheDark.com/Plagiarized/Ytylwythtwits1.html>

advertising their 21 Annual Gathering of the Tribes and explaining that they had just lost their entire hard drive and are planning to design a website for their event soon. As you can see it in no way even remotely resembles our mailing or site (which we had been using since 1997)

This is the mass mailing we sent out during the same time period in March of 1998
<http://www.OutoftheDark.com/Plagiarized/MMSpring1998.html>

The Y Tylwyth Teg Gathering website didn't look anything like our Gathering site in 1998 either.

<http://www.OutoftheDark.com/Plagiarized/GatSpring1998.html>

<http://www.tylwythteg.com/gathering1.html>

{*note* it appears that Y Tylwyth Teg has removed this page from their site for obvious reasons. We have saved a copy of this site designed by Melinda Reese but we cannot post it here without violating Ms. Reese's copyright}

In April of 1998 Y Tylwyth Teg officers began to publicly accuse us of "stealing the name of their Gathering". They also claimed to have created the first "Gathering of the Tribes".

Both of these statements are completely false. You can read the truth about their claims

HERE {<http://www.OutoftheDark.com/Plagiarized/GatHistory.html>}

After Y Tylwyth Teg began their slander campaign against us their Gathering website and mailings begin to look a LOT like ours, cut and paste, word for word in many places. They also began to call their event the "Spring or Fall Gathering of the Tribes"

<http://www.tylwythteg.com/gathering1.html>

{*note* they have removed this page from their site for obvious reasons. We have saved a copy of this site designed by Melinda Reese but we cannot post it here without violating Ms. Reese's copyright}

<http://www.OutoftheDark.com/Plagiarized/Ytylwythtwits2.html>

The copyright on their page changed as well to read:

"This site created by Camelot Web Creations.

Content copyright 1998 The Church of Y Tylwyth Teg;

design copyright 1999 Janet Partin, Camelot Web Creations."

Our site has not changed much from 1997 to 2001. Different guests but the same general verbiage. In 1999 Y Tylwyth Teg stole a good portion of our site, changed the name of their event to more resemble ours, sent out mass mailings that were identical to ours in many respects, moved their event's date to coincide with ours, and began to engage in other grossly unethical behavior. It is now 2001 and they continue to use the paragraphs they stole from us and make false claims about the origins of the first Gathering of the Tribes.

We were about to take Y Tylwyth Teg to court and we had gone so far as to engage an attorney in Georgia when one of their officers died unexpectedly. Being Virginians, we did not wish to mess with folks while they were grieving. You just don't do that in the South regardless of how much someone has offended you, so we let the matter drop for a time. Then we began to wonder if this person ever really existed at all when we prepared to go to court and the plagiarism was suddenly blamed on a dead person. You can't sue a dead person you see :-/

Y Tylwyth Teg has continued to use the material they stole from us, and we get a ton of email every time they send out a mailing that appears to be designed to look as much like ours as possible. Our Gathering attendees and presenters are justifiably concerned that "newbies" might be confused by Y Tylwyth Teg's misleading "copycat" mailings and site, so they tell us about them ...over...and over....and over again :-). While we appreciate everyone's concern, we are getting right tired of answering the same questions over...and over...and over again. This is why we have created this page. Anyone who is interested can come here, read the facts and decide for themselves whether or not Y Tylwyth Teg has lied about and stolen from our organization.

Relevant links synopsis:

A scan of our snail mail flyer for our Spring Gathering of the Tribes 1996

A scan of our snail mail flyer for our Autumn Gathering of the Tribes 1996 which was canceled due to a site dispute with Harvest Faire We have been told by former Y Tylwyth Teg members that their 1996 Gathering was canceled, but we have not been able to acquire hardcopy evidence. If you have any we would love to see it :-)

A scan of our snail mail flyer for our Spring Gathering of the Tribes 1997 While we do have copies of Y Tylwyth Teg's snail mail Gathering packet for 1997, we can not post that information here. None of our work is contained in their 1997 snail mail.

Our first Gathering website in Fall 1997

<http://www.OutoftheDark.com/Plagiarized/GatFall1997.html> Y Tylwyth Teg did not have Gathering website in 1997

Our Gathering mass mailing in Fall 1997

<http://www.OutoftheDark.com/Plagiarized/MMFall1997.html> We could not find any evidence of any Y Tylwyth Teg Gathering mass emailings in 1997

Our Gathering website in Spring 1998

<http://www.OutoftheDark.com/Plagiarized/GatSpring1998.html> Y Tylwyth Teg's Gathering website in Spring 1998

<http://www.tylwythteg.com/gathering1.html>

They have removed this site. Ashamed of their old Gathering pages? We do have copies available at our office for viewing.

Our Gathering mass mailing in Spring 1998

<http://www.OutoftheDark.com/Plagiarized/MMSpring1998.html> Y Tylwyth Teg's mass mailing in Spring 1998

<http://www.OutoftheDark.com/Plagiarized/Ytylwythtwits1.html>

Our Gathering mass mailing in Spring 1999

<http://www.OutoftheDark.com/Plagiarized/MMSpring1999.html> Y Tylwyth Teg's mass mailing in Spring 1999

<http://www.OutoftheDark.com/Plagiarized/Ytylwythtwits2.html>

Our Gathering website in Fall 1999

<http://www.OutoftheDark.com/Plagiarized/GatFall1999.html> Y Tylwyth Teg's website in Fall 1999

<http://www.tylwythteg.com/gathering2.html>

They removed this site too. If you would like to see what they are ashamed of, we have copies.

Our Current Gathering website

<http://www.OutoftheDark.com/Gathering/> Y Tylwyth Teg's current website

<http://www.tylwythteg.com/gathering3.html>

These links are to documents that prove that in 1996 we wrote and began using the various phrases that Y Tylwyth Teg stole from us in 1999. A close examination of these links will show how our site has developed over the years as we have added new material. Said examination will also show how Y Tylwyth Teg abruptly changed their format in 1999 and began using the plagiarized phrases.

We truly wish this site was not necessary, but we have been the victim of thieves pure and simple. While we have no desire to create dissension in the Pagan Community, neither are we willing to allow someone to steal our work unchallenged. We will leave it to you the reader to speculate as to why Y Tylwyth Teg stole large portions of our site and redesigned their mailings and website to appear very similar to ours. While we decided that taking Y Tylwyth Teg to court for plagiarizing our site was just not worth the bother once they claimed a "dead person" was responsible for the theft of our material, we are obviously prepared to defend every statement we make here in a court of law

should Y Tylwyth Teg take issue with this site.

We believe that the concept of a "Gathering of the Tribes" is a sacred one and we will not allow one lone egotistical group to lay claim to an idea that they did not develop, inspire, or in any way affect outside their own tiny corner of reality. We will continue to use the name "Gathering of the Tribes" for two of our events each year and we fervently hope that others will also continue to hold "Gathering of the Tribes" events all across the nation.

I'm sure that this page will get larger as folks ask questions I haven't thought to answer here. This site shall be our record and account of our public objection to Y Tylwyth Teg's plagiarization of our site, their claim to have "held the first Gathering of the Tribes" and their public accusation that we "stole the name of their Gathering". Hopefully this site has cleared up any questions that you the reader have regarding the "Gathering of the Tribes" or our dispute with Y Tylwyth Teg. If not, email us and the page will get longer.

Thank You,
Betsy Ashby

<http://www.tylwythteg.com/gathering3.html>

44 captures

12 Oct 1999 - 10 Aug 2025

Dec FEB Nov

14

2004 2005 2006

About this capture

Gathering of the Tribes

March 17 thru 20, 2005

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Sponsored by The Gathering of the Tribes, Inc.

Witchcraft Wicca Flying Ankh logo

THIS IS A DYNION MWYN GATHERING

Witchcraft and Wicca and Doreen Valiente [CLICK HERE FOR MOON TIMES](#)

[CLICK HERE FOR SEASONAL TIMES](#)

[CLICK HERE FOR BOOKS WRITTEN ABOUT WELSH WITCHCRAFT & GRAIL MYSTERIES](#)

GATHERING MENU

StatCounter - Free Web Tracker and Counter

GENERAL INFORMATION REGISTRATION

Gathering Location Workshop Schedule

Overview Vendors

History Contact Information

Sponsors Directions

Special Entertainment Terms, Conditions and Registration

Gathering Ritual and Pot Luck Dinner Festival Fees

Other Stuff Cancellation and Refund Policy

[Click HERE](#) and go to the Terms and Registration Pages

Location

Etowah River Campground

The campground has 28 beautiful acres located on the Etowah River with 1500 feet of river front. Great trout fishing. Tubing/playground, bath house with hot showers. Table and fire ring on each site. Also, 62 full RV hookup, pull thru sites. 20/30/50 amp service. Fishing, tubing, pan for gold, canoeing. 5 miles from Dahlonega Square. Tent & RV Camping. Wood for sale on Site. Public Phone. Flush Toilets. - Address: 437 Rider Mill Road Dahlonega GA USA 30533 Open: Year-Round
Telephone: 1 706 864-9035

Go to <http://www.travelingusa.com/business/etowahriver/>

wpe4D.gif (81758 bytes)Overview

Merry Meet! Dynion Mwyn invites you to the Gathering of the Dynion Mwyn Tribes, held in the historic and beautiful Blue Ridge mountains of North Georgia. The Gathering provides an opportunity for you to express your religious freedom of choice. Celebrate and honor the Old Ways of Spirit and Nature.

The Gathering provides a common ground to appreciate the similarities between other paths and traditions. Share the passion of your beliefs and what is sacred in your life, with others. Our Bardic and nightly Drum Circles provide a way to celebrate our

coming together. We sing, dance, drum, and feel the vibrations rising from the Earth with each beat of our hearts. We participate as much or as little as we wish.

If you are already a child of the Gods - you should come to our gathering. If you are looking for your religious path, - you should come to the gathering. If you have been away from the peace of the arms of the Goddess - you should come to the gathering.

History

The Authentic Gathering of the Tribes held it's initial festival in the forests of Northwest Maryland in 1967. [CLICK HERE TO SEE HISTORY](#) The Dynion Mwyn Gathering is not affiliated with or associated with any other festival using the name Gathering of the Tribes, whether held in the U.S. or a foreign country.

Witchcraft and Wicca Sponsors

The Gathering of the Tribes, Inc. an auxiliary of the Celtic Church of Dynion Mwyn, and a non-profit religious organization, incorporated in the state of Georgia sponsors Gatherings and Festivals in Georgia and in other locations around the U.S.

Association of Cymry Wicca, Inc. a non-profit religious organization in the U.S., charters churches and provides a non-profit umbrella for Welsh and Celtic Earth religion churches. Their homepage is at: <http://www.tylwythteg.com/association/cymry.html>

The Celtic Church of Dynion Mwyn, Inc. is of the Welsh tradition of Witchcraft. Classes are held in the USA and United Kingdom. Their homepage is at: <http://www.tylwythteg.com/dynionmwyn/dynionmwyn23.html>

The South Eastern Pagan Alliance (SEPA) are Covens and Groves of Wiccans and Other Earth Religion groups who reside in the Southeastern Community and wish to work toward unifying behind common beliefs and solving common concerns of our community. The Southeastern Pagan Alliance was formed for the purposes of enabling networking among Southeastern Pagans; providing outreach to the broader Pagan Community; providing educational materials on Paganism for Southeastern Pagan congregations and the general public; promoting Pagan and Christian dialogue; encouraging the development of theological and liturgical materials based on earth and nature centered religious and spiritual perspectives; encouraging greater use of music, dance, visual arts, poetry, story, and creative ritual in Pagan worship and celebration; providing support for identified Pagan religious professionals and ministerial students; and fostering healing relationships with our Mother the Earth and all her children. Their Homepage is at: <http://www.tylwythteg.com/sepa.html>

Click [HERE](#) and go to the Terms and Registration Pages

TENTATIVE SCHEDULE OF EVENTS

THIS SCHEDULE IS SUBJECT TO CHANGE

A final schedule will be available at the gathering.

THURSDAY - MARCH 17th, 2005

BEGINNING OF DAY THOUGHTS: Our Gathering promotes peace between all peoples. Go quietly and peacefully in the midst of turmoil and everyday tensions. Forget for the moment all your troubles and concerns. Open yourself to the light of understanding.

Members of the Bands "Moonstruck and others" will be playing at various times during the day.

There will be children's events every day. Please check the schedule board at the registration tent for time and place.

Time

Location 1

Location 2

Location 3

1:45 - 3:00

Anissa Mathias

Herbalism I - A General Introduction.

Herbal basics which include preparation, mixing and storing. Herbal cautions.

Lord Rhuddlwm

Polarity & Energy - Hands On Healing

3:15 - 4:30

OPEN TAROT

5:00 - 8:00

Evening meal; meeting and greeting

8:00 - ?

Bardic circle; Drumming circle

REMINDER: illegal substances are prohibited at all times during the Gathering

END OF DAY THOUGHTS: Be courteous to everyone staying the night at the campsites. It will be impossible for everyone to take showers in the morning and at night... SO, be courteous and take your shower when no one else is.

FRIDAY - MARCH 18th, 2005

BEGINNING OF DAY THOUGHTS: Our gathering promotes peace between all peoples. Go quietly and peacefully in the midst of turmoil and everyday tensions. Forget for the moment all your troubles and concerns. Open yourself to the light of understanding.

Members of the Bands "Moonstruck" and others will be playing at various times during the day.

There will be children's events every day. Please check the schedule board at the registration tent for time and place.

Time

Location 1

Location 2

8:00 - 8:45

Anissa Mathias

Meditation and Visualization I

General introduction. How to breath, focus, and finding the perfect spot to meditate.
Learning the chakras and how to "see" them during meditation. A meditation exercise.

Lord Rhuddlwm

Traditional Witchcraft

and Initiation I

9:00 - 10:15

Victor Anderson

Wicca in the Workplace

Rhuddlwm Gawr

An Introduction to Paganism I

10:35 - 11:45

Magick and Ritual I

Pagans in Law Enforcement - Officers of Avalon

Noon - 1:30

LUNCH

LUNCH

1:45 - 3:00

Anissa Mathias

Herbalism I - General Introduction.

Lord Rhuddlwm Gawr - Ethics - What are they and how do we keep them

3:15 - 4:30

Anissa Mathias

Herbalism II - Herbal First Aid - Which herbals are good for everyday emergency use.

Lord Rhuddlwm

Magick and Ritual I

5:00 - 8:00

Evening meal; visiting, shopping

8:00 - ?

Bardic circle; Drumming circle

REMINDER: illegal substances are prohibited at all times during the Gathering

END OF DAY THOUGHTS: Be courteous to everyone staying the night at the campsites. It will be impossible for everyone to take showers in the morning and at night... SO, be courteous and take your shower when no one else is.

SATURDAY - 19th, 2005

BEGINNING OF DAY THOUGHTS: Our gathering promotes peace between all peoples. Go quietly and peacefully in the midst of turmoil and everyday tensions. Forget for the moment all your troubles and concerns. Open yourself to the light of

understanding.

Members of the Bands "Moonstruck" and "Others" will be playing at various times during the day.

There will be children's events every day. Please check the schedule board at the registration tent for time and place.

Time

Location 1

Location 2

8:00am - 8:45am

Anissa Mathias

Meditation and Visualization II

How to cleanse your chakras. How to make your mind see what you want it to- training your subconscious. A meditation exercise.

Lord Rhuddlwm

Traditional Witchcraft and Initiation Part II - Books of Shadows

9:00am - 10:15am

Anissa Mathias

Herbalism III - Herbalism and your body - Key herbals for your body systems

Rhuddlwm Gawr

An Introduction to Paganism II

9:00 AM- 10:45 AM

10:35am - 11:45am

Magick and Ritual II

Noon - 1:30pm

LUNCH

LUNCH

1:45pm - 3:00pm

Lord Rhuddlwm - Q&A regarding Dynion Mwyn

3:15pm - 5:00pm

Crystal Magick I

5:00pm - 6:30pm

Evening meal; visiting, shopping

6:45pm - 8:00pm

Gathering Ritual - Everyone is invited (yes, children)

8:00pm - ?

Bardic circle; Drumming circle

REMINDER: illegal substances are prohibited at all times during the Gathering

END OF DAY THOUGHTS: Be courteous to everyone staying the night at the campsites. It will be impossible for everyone to take showers in the morning and at night... SO, be courteous and take your shower when no one else is.

SUNDAY - MARCH 20th, 2004

BEGINNING OF DAY THOUGHTS: Our gathering promotes peace between all peoples. Go quietly and peacefully in the midst of turmoil and everyday tensions. Forget for the moment all your troubles and concerns. Open yourself to the light of understanding.

8:00 - 8:45

Anissa Mathias

Meditation and Visualization III

Meditation, astral travel, and past lives. A meditation exercise.

OPEN

Pack belongings; clean campground; Merry Part.

END OF GATHERING THOUGHTS: This is the new beginning of your life and the lives of those around you. Love goes a long way toward sealing the connection of understanding between all peoples..

Click [HERE](#) and go to the Terms and Registration Pages

Workshop Presenters: Trail tree on Hidden Pond Songbird Trail

Lord Rhuddlwm Gawr

Lord Rhuddlwm Gawr has retired from leadership of the Church of Y Tylwyth Teg, Inc. As an author of twenty + books including "The Quest", "The Way", "The Word," and "Celtic Crystal Magick Vol 1 & 2, Rhuddlwm is devoting substantial time and effort to writing additional books as well as reprinting his existing titles. He is schooled in ancient Welsh magickal practices, has lectured at conferences, is published in several Pagan journals, and will be teaching classes in several occult subjects, as well as presenting an Introductory Pagan workshop for Law Enforcement.

Victor Anderson

Victor is a Wiccan High Priest, a Witch elder and an ordained minister currently residing in Virginia South Carolina. He was initiated in the Gardnerian tradition in 1980, and progressed to 3rd degree. He has since "gone eclectic" with a somewhat Celtic spin, and has been out of the broom closet almost from the beginning. Being a career soldier in the US Army, he has worked with many military chaplains in the states, Europe and Korea. A member of the Witches League For Public Awareness (WLPA), he has been involved for many years in raising public awareness of the Craft and fighting discrimination in the workplace. He has also helped to educate some along the way. He has worked as a solitary and in large covens. He says he prefers coven work and is an advocate of formal training for Witches. He is in the process of starting a new, Traditional Wicca coven in the Columbia, SC area. The classes he gave at gathering 2001 were: "Who are the Gods? How do you Worship them?" and "Wicca in the Workplace, the Military, and Other Sometimes Difficult Situations." We are very glad to have Victor return.

Anissa Mathias

Anissa has been studying herbs and natural remedies for over eight years. Her goal is to help people through use of her talents as a herbalist. Everyone will be given a herb

kit for the workshop to take home with them. The workshops will either be an hour and half or two hours long depending on the topic.

Guardian (Tentative)

Guardian is a Law Enforcement Officer from Florida who will give a presentation on Pagans in Law Enforcement. He will be presenting information on The Officers of Avalon - a List Group for members of Law Enforcement who are Pagans.

AND OTHERS

Special Entertainment

There will be musical groups and individuals who will be presenting an eclectic blend of modern and traditional Celtic music and much, much more! See the Bulletin Board for information.

MoonStruck

Lord Senthor and Moonstruck will be handling the music for the Gathering of the Tribes 2005. Their participation in the 2004 Gathering was much appreciated and greatly enjoyed!!! Lord Senthor's drum work is amazing. He plays a mean voodoo rhythm which has to be experienced. When Moonstruck started out playing music at Sabbats and different gatherings, there were very few songs dedicated to the God and Goddess, Father Sun and Mother Earth and the Nature Spirits. So they began writing and collecting songs. Their songs found a home in all earth religions and many of them became classics. Visit their web page [HERE](#)

Moonstruck's sound is more authentic than polished, deeply heartfelt and never formulaic. From their tuneful original compositions like "The Burning" and the title tracks, to the haunting chants derived from actual Pagan rituals, these albums provide an enjoyable glimpse into an alternative music scene that may possibly be new age's next big genre. From a Review in New Age Voice Magazine

Shining Wheel Pagan Chorus

Shining Wheel Pagan Chorus has been performing publicly for 2 years while they've simultaneously been in the studio making a CD.

They had no idea what they were getting themselves into when the High Priestess said "Hey , let's get together and co-create a chant CD!"

"Our chants are all original works and are easy to sing along with to raise energy during rituals. Besides, they're fun!"

Founded in 1994, Shining Wheel is an eclectic American Wiccan coven located in Clearwater, Florida. Our members include midwives, real estate brokers, investment counselors, paramedics, programmers, musicians, and massage therapists, to name a

few. Many of us teach Craft related classes in the community, and we provide open public rituals periodically during the year. <http://shiningwheel.org>

Shining Wheel Pagan Chorus is: Crystal Belden, Lisa Fetter, Chance Gray, Dian Gorsira aka Nahani, Jillian, Jamie Kiefner, Brian Morse, Andrew Newlove, Lori Newlove, Amy Otero, Brian Seachrist, Charles Simmons, Susan Simmons, Vicki, Kathi Wahls, Leah Wall and Scott Wall

Go to www.cdbaby.com/shiningwheel

Click [HERE](#) and go to the Terms and Registration Pages

Gathering Ritual and Pot Luck Dinner

Ritual will be Saturday Evening. Please honor us by attending and wearing your ritual attire. Circle will be cast, then opened for entrance. Please take this time to meditate, calm yourself to enjoy the celebration of our rite.

Pot Luck dinner will follow ritual. Please bring food for yourselves and an extra dish to share with everyone.

Contact us at: dynionmwyn23@hotmail.com

Other Stuff:

REGISTRATION TENT / WELCOME TABLE: EVERYONE should check in at the welcome table BEFORE selecting a location to pitch their tent. There will be various areas designed to keep harmony between fellow campers. Checking in at the welcome table will help you know where these places are, thereby, making all of us happy campers. :) The welcome table will also have other pertinent information, such as reminders of circles/rituals, location of special places.

ARRIVAL AND SETUP: will begin at 9:00 am on Thursday, March 17, 2005.

Reservations should be made in advance. We cannot guarantee a space otherwise. Also, no illegal drugs, firearms, nasty familiars or bad attitudes. Vendors welcome, see contact info below for specifics. If you are going to camp, PLEASE understand that there will be a lot of cars, and parking is going to be a premium. If you park in front of someone, they will not be able to get out. If, when you arrive, there are no parking places, you will have to park your car on the RV lot.

CLEAN-UP: Please take care of your own trash, but always try to leave the woods cleaner than when you got there! Pitch in to tote it out! This is our world, our home, and its up to US to keep it CLEAN!

RESPONSIBILITY Everyone is responsible for their own food, tents, trash collection, pets, children, attitudes and actions.

IMPORTANT THINGS TO BRING: tents, flashlights with extra batteries, tarps, and rope. For you non-smokers out there: **LIGHTERS** or matches, a hatchet or axe, a whistle (for emergencies), a blanket, and plastic bags for your garbage. You tote it in, you tote it OUT. It is Suggested that each person carry in a cooler per camping unit. **FIRST AID:** Everyone is responsible for their own first aid kit. There will be people within the community , with medical training, but there is no planned first aid station for this Gathering. There is an emergency room approx. three miles from Etowah Campgrounds.

PHONES: the sponsors have a couple of cell phones, for emergency use, there are pay phones at the restroom area, and there are phones available at a store within three miles of the campgrounds.

PETS: We recommend that you not bring pets to the campout, but if you do, they need to be on a leash. Unruly pets need to be left at home.

THE RIVER: Again, watch your children. Great for getting cool and wading. Skyclad is fine behind the row of trees, but be prepared to put something on if non-gathering people happen to wander down the river.

REST ROOMS/SHOWERS There is a Shower/bathhouse/Restroom building in the middle of the campground. Please bring bio-degradable soap, shampoo and conditioner, or buy some from the vendors. Shower during non-rush hours if you want more heat and leisure. Please be courteous in using it.

LODGING: There are three motels four miles away in Dahlonega. You must make your own arrangements and still pay the **FULL** registration fee: Dahlonega Days Inn, 333 South Chestatee Street; Econo Lodge Dahlonega, 619a N. Grove St.; Holiday Inn Express, Hwy. 60 Crown Mt.

RV SITES - IMPORTANT: Campers and RVs must park on full-hook up sites. They can not pull these down in the primitive area. They have 62 full hook-up sites. Cost for RV Hookup sites are extra and you are responsible for that. Call Etowah River Campground to reserve a hookup There is hot and cold running water, a bath house, and rest rooms. But bring your solar shower just in case!

CAMPING AREAS: Camping at a primitive camp site is included in the donation. There will be a Bardic Village behind the Row of trees, full of revelry, music, and dancing (you will have to revel and dance to make that happen). Folks with kids might want to go to the right of welcome table, to get away from all the noise. Also behind the row of trees will be the Nature Village, which is clothing optional. To the left of the table and along the river will be the Merchant village where the vendors will camp and display their wares. Further South along the river are additional tent sites.

ELECTRICITY: There is electric hook-ups at the RV sites, but the tent sites do not have electricity.

LIGHTING: If you wish to bring extra lighting, please do so. Candles, lanterns, tiki torches, etc. are all acceptable, but be sure to abide by the Rules of the Campground when setting up any lighting.

ICE: is available for purchase at the Bath house. But, your best bet is to bring a big ice chest and then make a run into town later, for more.

THE WEATHER: It may be hot and humid in the daytime and cool at night, so bring appropriate clothing. There may be afternoon thunderstorms or downpours or it may not rain at all. The Goddess will show her paradoxical nature.

MEALS: We encourage everyone to stop along the way and purchase provisions. There is a store less than three miles from the campgrounds, and there are numerous super markets in Dahlonega which is less than 5 miles away. There is even a Wal-Mart! You are responsible for all your meals including the Feast which is a pot-luck meal. Please bring something for the feast which will be held right after the Ritual on Saturday.

DRUM CIRCLES: If you're a drummer we strongly encourage you to bring your drums with you! There will be plenty of wonderful drumming for your participatory pleasure. Each evening, a drumming circle will begin and continue until the wee hours, so come and join in the fun! If you have an extra drum you can bring to share with someone who would like to play but does not own one, please do. We also encourage musicians who play other instruments to bring theirs out to join in the fun as well.

RADIOS: We strongly recommend leaving radios at home. If, however, you must bring your radio, please keep it low enough so that it does not disturb other campers. Please practice courtesy at all times. Walkie Talkie radios are welcomed, especially extra ones. Thanks!

GOLD Was taken out of the river behind the campgrounds before we arrived and after we left! Bring your pans and get som Georgia Gold Dust!

Vendors/Merchants:

All vendors are welcome. Unlike other gatherings we do not charge a Vendor fee nor do we demand a percentage of your profit. We consider vendors to be as important as the workshop leaders and the entertainers. Vendors add to the Gathering and give back to us in the merchandise they sell to our participants. Sometimes this is the only gathering a person will go to all year. They may be in an area that does NOT have occult book stores or jewelry or clothing. This is their only chance to obtain this type of merchandise. Thank you vendors for adding to our gatherings. Just designate that you are a vendor on the registration form and let us know what you are selling.

Refund Policy:

There will be no refunds unless a snail mail request for refund is received by Feb 1, 2005.

Directions:

From Atlanta. Go North on I-75 to I-285, go East on I-285 to GA 400. Go North on GA 400 to the end where it changes into two lane. Turn left into Dahlonega on Hwy. 60. Go

to first traffic light. Kentucky Fried Chicken (KFC) will be on your left. Take left onto GA 52 & 9. Go 3.6 Miles. Turn right onto Siloan Church Rd. (its at the top of a hill and you can miss it real easy) Go 1.9 Miles. Turn left onto Rider Mill Road. Go 4/10 of mile. Etowah River Camp Grounds will be on your left. Go all the way to back of campground by river. If you get lost, phone: 706-864-9035 The campground is located 5 minutes from the Dahlonega Public Square on Hwy 52 W.

Contact information:

Rhuddlwm Gawr, P.O. Box 672125, Marietta, GA 30006-0036 e-mail - dynionmwyn23@hotmail.com Phone: Bill at 770-975-3674

Feel free to notify your friends who are involved with Earth Religions. Let them know what a wonderful Gathering we are having this year!. Complete information on Special Guests, Classes, Lectures, Workshops and other events upon request. We can do Visa or Mastercard thru Paypal. Go to the Registration Page and click on the Credit Card Logo. make check payable to Camelot Ltd. and mail to Dynion Mwyn, P.O. Box 672125, Marietta, Georgia 30006-0036 along with all names attending, mailing address, phone #, e-mail and arrival time, Release of liability required at check in. All local, state and Federal laws must be obeyed.

Click [HERE](#) and go to the Terms and Registration Pages

There have been Hit Counter visitors to this page since January 1, 2003

Wicca book of shadows

For information on all individuals and organizations listed in this website, or the name of a contact person in your area that can give you further information on Dynion Mwyn contact us [HERE](#). Let us hear from you!

Or, you can write to Rhuddlwm at: P.O. Box 672125, Marietta, GA 30006-0036

John Ashcroft kokopelli

Author: Rhuddlwm Gawr

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Revised: 04 Feb 2005 02:26:28 -0500

<http://www.geocities.com/ferigold/ytfiles/index.html>

17 captures

6 Oct 2001 - 24 Jun 2021

Dec FEB Apr

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2002 2005 2009

About this capture

Faery Gold

The Tylwyth Teg Files

Y Tylwyth Teg's Plagiarism of Faery and Wiccan Authors

An Open Letter To The Pagan Community

Revised August 8, 2001

It has come to my attention and the attention of others in my tradition of Faery/Feri that an organization calling itself "Y Tylwyth Teg", based in Georgia, is representing itself as a "Welsh Faerie Tradition" and plagiarizing authors who write in the Anderson Faery lineage and others, changing names and minor details to fabricate both a false history and a book of shadows claiming to be of "genuine Welsh origin". In fact, large helpings of the material on their web site authored by Robert Martin is almost word for word either from Francesca De Grandis' book *_Be A Goddess!_*, from Anna Korn's essay explaining the Faery Tradition on the Covenant of the Goddess web site, or from Mike Nichol's web site where he discusses the directions and elements in one well-known seminal essay. They also plagiarize materials that originated with Gabriel Carrillo of the Bloodrose line of Faery that have been published on the Web without his permission.

To the right are some examples of plagiarism on the Y Tylwyth Teg website.

Basically, YTT has copied and reworked Anna's article and Gabriel's and Francesca's and others' works and are now representing these folks' original work as YTT's very own alleged 700 year old "Welsh Faerie Tradition" and under their own "copyright".

Someone close to COG has said that COG had threatened legal action in the past if YTT did not remove the offending materials authored by Anna Korn from their web site, but apparently once the attention was off of YTT again, they put the material back. All along there was a bare attempt at paraphrasing the material and changing the order of some of the ideas to try to mask it's stolen origin.

I understand that Francesca has been notified about this copyright violation, and it should be well-known that the claimed sources of YTT's history and teachings is not to be trusted. Based on what we have seen on their site, we can only conclude that they are stealing the work of others to lend themselves a false legitimacy that they do not deserve. Let their legitimacy be based on hard work and honesty, not on theft and lies.

I strongly invite and urge everyone in the Pagan community to examine this website and the source materials I have mentioned and draw their own conclusions. Faery Gold's observation is that this web page author in question, Robert Martin, under the aegis of YTT and "Lord Rhuddlwm Gawr" is clearly, documentably, and irrefutably, without any hint of rumor or hearsay, presenting artificially Faery-scented snake oil. It COULD be perfectly good snake oil, actual snake oil has many uses, but that doesn't change the question of truth in labelling and advertising. People want the real Faery/Celtic snake oil, not a cheap smelling imitation knock off...

That these people are trying to prey so transparently on the hunger of seekers for anything "Celtic" or "Faery" to the point of stealing others' work and creating a bogus history of themselves and a bogus "Faerie Book of Shadows" (the REAL Faery Tradition has no "Book of Shadows", it's an oral tradition) is utterly reprehensible, and I hope the entire pagan community rises up from the audience and boos these folks off the stage until such time as they have come clean on what they have done. As if Kismet Stepanovich's experience was not warning enough that folks in the pagan community will not stand for this sort of dishonesty and misrepresentation, and that what comes around goes around.

Faery Gold in honor calls upon the leaders of Y Tylwyth Teg to respect the copyrights of others and in so doing to:

1. Remove all plagiarized materials from their website, or to obtain appropriate permission from the authors to reproduce or adapt their published or unpublished works. Make prominent a statement that such material is "used with permission of the author" and identify the original author. Identify the writer making an adaptation if such is the case.
2. To footnote and cite the sources of the material on their site, much of which appears to have come from various books or websites, and provide a bibliography.
3. To represent themselves and their history in an honest, upright, straightforward, and ethical manner. Example 1 will make clear what is meant by this. The truth about their origins may be more humble than they currently attest, but it is not glamorous ancient origins that make for a thriving spiritual community, but hard work and dedication to the Mother and Her children. There is no dishonor in a tradition created honestly and creatively by its founders. Gerald Gardner did it. Reclaiming did it. NROOGD did it. Malaclypse the Younger did it.
4. Apologize publically for the pain and hurt and harm their policy of indiscriminate "borrowing" has brought to those of the Faery Tradition and other teachers and authors whose sacred traditions and lifeworks they have seemingly co-opted. Apologizing will not undo the karma of these past acts, but they are the beginning of healing. I imagine such an admission might be very difficult. Faery Gold maintains it is the right thing to do.

In correspondence with various Georgia natives, and longtime practitioners and elders of the Craft in the US, it appears that YTT leadership has a tarnished reputation going back 30 years in terms of intellectual honesty. We call upon the leaders of YTT to come forward with honor, to respect the efforts and traditions of others, and to conduct themselves with integrity. In time, that reputation may change for the better, and the Craft as a whole be greatly enhanced as a result.

If anyone is called by the Fey to seek the Faery magic, I call upon them to seek out an initiate and train in the Tradition. It is a gift of our Gods entrusted to our care. Better yet,

look within yourself for that spark of Faery that resides in all things and in all paths of integrity and truth. May all that has been stolen from us turn to lead and worthless glass. May what is freely asked and freely given bring prosperity to all.

May the Goddess guard your footsteps on the path.

Blessed Be

Faery Gold

Updated: 8 Aug 2001. Minor factual corrections made to Nichols page, other minor improvements in response to reader feedback. Added Example 5.

oldones

Home

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Miscellaneous Examples.

Appendix: Comprehensive Index

Note that these are some of the more obvious and egregious examples. There very well may be others. If you notice any other plagiarized material on TylwythTeg.com, especially from a book or similar hard, documentable source, please drop us a note so we can evaluate its suitability to this site. Be aware also that many of the examples taken from YTT's web site have probably moved since these pages were first written. The intrepid explorer can use words and phrases from these examples in a suitable search engine to relocate the desired texts in their current location.

To Report Stolen Faery Gold Email:

ferigold@yahoo.com

Credits

"Old Buggers" image from Witch Way Graphics.

Browser Note

This page uses cascading style sheets and displays best using Internet Explorer 5 or better. 1

<http://www.geocities.com/ferigold/ytfiles/index.html>

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About this capture
Faery Gold
The Tylwyth Teg Files
Y Tylwyth Teg's Plagiarism of Faery and Wiccan Authors
An Open Letter To The Pagan Community
Revised August 8, 2001

It has come to my attention and the attention of others in my tradition of Faery/Feri that an organization calling itself "Y Tylwyth Teg", based in Georgia, is representing itself as a "Welsh Faerie Tradition" and plagiarizing authors who write in the Anderson Faery lineage and others, changing names and minor details to fabricate both a false history and a book of shadows claiming to be of "genuine Welsh origin". In fact, large helpings of the material on their web site authored by Robert Martin is almost word for word either from Francesca De Grandis' book *_Be A Goddess!_*, from Anna Korn's essay explaining the Faery Tradition on the Covenant of the Goddess web site, or from Mike Nichol's web site where he discusses the directions and elements in one well-known seminal essay. They also plagiarize materials that originated with Gabriel Carrillo of the Bloodrose line of Faery that have been published on the Web without his permission.

To the right are some examples of plagiarism on the Y Tylwyth Teg website.

Basically, YTT has copied and reworked Anna's article and Gabriel's and Francesca's and others' works and are now representing these folks' original work as YTT's very own alleged 700 year old "Welsh Faerie Tradition" and under their own "copyright".

Someone close to COG has said that COG had threatened legal action in the past if YTT did not remove the offending materials authored by Anna Korn from their web site, but apparently once the attention was off of YTT again, they put the material back. All along there was a bare attempt at paraphrasing the material and changing the order of some of the ideas to try to mask it's stolen origin.

I understand that Francesca has been notified about this copyright violation, and it should be well-known that the claimed sources of YTT's history and teachings is not to be trusted. Based on what we have seen on their site, we can only conclude that they are stealing the work of others to lend themselves a false legitimacy that they do not deserve. Let their legitimacy be based on hard work and honesty, not on theft and lies.

I strongly invite and urge everyone in the Pagan community to examine this website and the source materials I have mentioned and draw their own conclusions. Faery Gold's observation is that this web page author in question, Robert Martin, under the aegis of YTT and "Lord Rhuddlwm Gawr" is clearly, documentably, and irrefutably, without any hint of rumor or hearsay, presenting artificially Faery-scented snake oil. It COULD be perfectly good snake oil, actual snake oil has many uses, but that doesn't change the question of truth in labelling and advertising. People want the real Faery/Celtic snake oil, not a cheap smelling imitation knock off...

That these people are trying to prey so transparently on the hunger of seekers for

anything "Celtic" or "Faery" to the point of stealing others' work and creating a bogus history of themselves and a bogus "Faerie Book of Shadows" (the REAL Faery Tradition has no "Book of Shadows", it's an oral tradition) is utterly reprehensible, and I hope the entire pagan community rises up from the audience and boos these folks off the stage until such time as they have come clean on what they have done. As if Kismet Stepanovich's experience was not warning enough that folks in the pagan community will not stand for this sort of dishonesty and misrepresentation, and that what comes around goes around.

Faery Gold in honor calls upon the leaders of Y Tylwyth Teg to respect the copyrights of others and in so doing to:

1. Remove all plagiarized materials from their website, or to obtain appropriate permission from the authors to reproduce or adapt their published or unpublished works. Make prominent a statement that such material is "used with permission of the author" and identify the original author. Identify the writer making an adaptation if such is the case.
2. To footnote and cite the sources of the material on their site, much of which appears to have come from various books or websites, and provide a bibliography.
3. To represent themselves and their history in an honest, upright, straightforward, and ethical manner. Example 1 will make clear what is meant by this. The truth about their origins may be more humble than they currently attest, but it is not glamorous ancient origins that make for a thriving spiritual community, but hard work and dedication to the Mother and Her children. There is no dishonor in a tradition created honestly and creatively by its founders. Gerald Gardner did it. Reclaiming did it. NROOGD did it. Malaclypse the Younger did it.
4. Apologize publically for the pain and hurt and harm their policy of indiscriminate "borrowing" has brought to those of the Faery Tradition and other teachers and authors whose sacred traditions and lifeworks they have seemingly co-opted. Apologizing will not undo the karma of these past acts, but they are the beginning of healing. I imagine such an admission might be very difficult. Faery Gold maintains it is the right thing to do.

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If anyone is called by the Fey to seek the Faery magic, I call upon them to seek out an initiate and train in the Tradition. It is a gift of our Gods entrusted to our care. Better yet, look within yourself for that spark of Faery that resides in all things and in all paths of integrity and truth. May all that has been stolen from us turn to lead and worthless glass.

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About this capture

Faery Gold

The Tylwyth Teg Files: Example 1

BE A GODDESS! By Francesca de Grandis

Background

BE A GODDESS!, ISBN 0-06-251505-5, was authored by Francesca De Grandis (formerly Francesca Dubie) of the Bay Area in California, and published in 1998 by Harper San Francisco. Prior to publication, portions of the material appeared on the Third Road website, in Green Egg Magazine, and other forums.

The page being compared below was at <http://www.tylwythteg.com/bos1.html> as of 4 Aug 2001. On 6 Aug 2001, the page was moved, and Faery Gold has yet to determine if it was relocated or removed entirely from the site.

24 Aug 2001 - A contributor has alerted us to an exact correlation between the material formerly on the bos1.html page and the essay on FDG's website. The comparison based on this has been added below the book references. Though this material seems to have been removed at present, this comparison shall remain since it sheds light on, among other things, the TRUE source of YTT's "Thirteen Treasures" of alleged ancient and noble pedigree. The Truth shall make us free.

The Comparisons

FDG, page 3, paragraph 3:

This account of personal history has been on FDG's website at

<http://www.well.com/user/zthirddr/FT&3.html> since before her book came out:

"The college I attended had two campuses, separated by a forest. I often had to walk through those woods at night, and the path was not lit. I was terrified: I believed the Faerie Folk lived in that woods, so I would run as quickly as I could, thinking they wanted to abduct me, and treat me cruelly.

Little did I know that the Fey Folk are a kind race. The Faeries in those woods must have been calling me, and I feared the call because I knew no better. But later I completed a rigorous and rare seven-year training with Victor Anderson, to become a Celtic shaman, by being adopted into Victor's family which had kept the old ways - also called Faerie Tradition - intact."

YTT:

"An example of how this belief in Faeries manifests to our members is a story told by one of our Elders. He lived a distance from a neighborhood shop when he was a child. He was often asked by his parents to go to the shop in the early evening to get milk or bread. Usually when he started back from the shop, it would be dark, and the street was not lit. As he passed a certain area called the "Bailey woods", he would become very frightened. He had been told by his Uncle that Leprechauns (Irish Faerie Folk) lived in those woods. In fact he said that he often seemed to hear someone calling his name during these trips. He would then run home as fast as he could, thinking "they" would "get him" if he wasn't careful.

The Faeries in those woods had been calling him, but he didn't respond and was afraid because he didn't know any better. In 1966, after completing the basic training in

Wales, he was again introduced to the Faeries, recognized them from his childhood, became a Welsh Witch, and was adopted into the Tribe of Dynion Mwyn which had kept the old ways."

FDG p10 paragraph 1:

"Wicca celebrates passion, sexuality, and unique individuality. In the twelve years I have taught shamanism, innumerable students have confided: "For the first time ever, I feel I have permission to..." (quit an unsatisfying job, enjoy sex, write poetry, stand up to an overbearing parent, travel to Europe, come out of the closet, or any number of other things). My students feel they can be fully themselves and live the life they yearn for."

YTT:

"Y Tylwyth Teg celebrates passion, sexuality, and unique individuality. In the thirty years we have taught the Y Tylwyth Teg Faerie Tradition, innumerable students have confided in us: "For the first time, I feel I have permission to... ." It may have been permission to quit an un-satisfying job, enjoy sex, write poetry, be themselves, stand up to an overbearing parent, travel to Europe, come out of the closet or any number of things. It doesn't matter what the permission was for; the point is that our students feel they can fully be themselves and live a life they have yearned for."

FDG page 21, paragraph 3:

"Another term for spiritual practices might be *discipline*. We do something over and over until we get good at it, just as athletes practice for their games. For people who are looking for an alternative to the harsh, restrictive religions they were raised with, discipline can be a scary word. It's no wonder. Discipline is often abused in this culture, used as a tool to destroy a person's individuality and passion. Yet true discipline gives us freedom. Dancers know that if they do the necessary stretches first, they can dance joyfully, without restraint. Just so, the discipline of Wicca can be the key to true personal freedom and joy."

YTT:

"For all its emphasis on ecstasy, Y Tylwyth Teg, is very disciplined. Another term for "spiritual practices" might be "discipline." You do something over and over until you get it right, like athletes practice for their games. For people who are looking for an alternative to the harsh, restrictive religions they grew up with, "discipline" can be a scary word. And no wonder: discipline is often abused in this culture, used as a tool to destroy a person's individuality and passion. Yet true discipline gives us freedom: dancers know that if they do the necessary stretches first, they can dance joyfully, without restraint. Just so, the discipline of Y Tylwyth Teg can be the key to true personal freedom and joy."

These are just a few examples. As you read down the page on the YTT website with *BE A GODDESS!* in hand, you will see paragraph after paragraph is lifted straight from the text of the book.

On top of the outright plagiarism, Francesca's personal history is being represented as

the personal history of Bill Wheeler, founder of Y Tylwyth Teg in 1967. Only the names have been changed.

PART II

Below is a complete comparison of [former] <http://www.tylwythteg.com/bos1.html>, about halfway down the page. The majority of Example 1 was taken--nearly verbatim--from FDG's web page at: <http://www.well.com/user/zthirdrd/FT&3.html>.

Notice that YTT takes each of these point by point and doesn't even bother to change the order--it's exactly the same as in FDG's essay, including punctuation!

Also, FDG very clearly states:

Various Copyrights: This essay is mostly cut n' paste, extracted from my other essays, stories, books, etc, sources too numerous to name here since I quote from myself constantly! In other words, this material is copywritten, dates between 1986 and 1996 -- for the record, most of this piece is quite old -- so please credit it or any portion of it as my copywrite....

Francesca De Grandis

The 3rd Road Brochure

FDG:

The college I attended had two campuses, separated by a forest. I often had to walk through those woods at night, and the path was not lit. I was terrified: I believed the Faerie Folk lived in that woods, so I would run as quickly as I could, thinking they wanted to abduct me, and treat me cruelly.

Little did I know that the Fey Folk are a kind race. The Faeries in those woods must have been calling me, and I feared the call because I knew no better. But later I completed a rigorous and rare seven-year training with Victor Anderson, to become a Celtic shaman, by being adopted into Victor's family which had kept the old ways -- also called Faerie Tradition -- intact.

YTT:

An example of how this belief in Faeries manifests to our members is a story told by one of our Elders. He lived a distance from a neighborhood shop when he was a child. He was often asked by his parents to go to the shop in the early evening to get milk or bread. Usually when he started back from the shop, it would be dark, and the street was not lit. As he passed a certain area called the "Bailey woods", he would become very frightened. He had been told by his Uncle that Leprechauns (Irish Faerie Folk) lived in those woods. In fact he said that he often seemed to hear someone calling his name during these trips. He would then run home as fast as he could, thinking "they" would "get him" if he wasn't careful.

The Faeries in those woods had been calling him, but he didn't respond and was afraid because he didn't know any better. In 1966, after completing the basic training in Wales, he was again introduced to the Faeries, recognized them from his childhood, became a Welsh Witch, and was adopted into the Tribe of Dynion Mwyn which had kept the old

ways.

The above two paragraphs also appear at:
<http://www.tylwythteg.com/WORD/WORDCH02.html>.

The rest of these comparisons below were located at:
<http://www.tylwythteg.com/bos1.html>.

FDG:

Everything I say about Wicca or magic in this essay is specific to Faerie Tradition, which bears little resemblance to most of the Wicca in the United States. As a matter of fact, ANYTHING I say in this essay, PERIOD, is about my tradition, and is specific to the particular branch of Faerie I was taught, and/or to the branch of Faerie that I developed.

YTT:

Everything we say about Magick in this introduction is specific to the Welsh Faerie Tradition, which bears little resemblance to most of Wicca in the United States. As a matter of fact, EVERYTHING you read here, PERIOD, is about our tradition, and is specific to the particular branch of Faerie we teach, and/or to the branch of Faerie that was developed by our ancestors.

FDG:

Most other Wiccan traditions are based on human magic. Faerie Tradition, by contrast, has been lightly touched by the Fey folk both spiritually and magically. Still, "Faerie Tradition" is something of a misnomer, a contemporary name for something that was once nameless. The magic a Faerie Tradition witch practices is still very human, and is Fey only to lesser or greater degrees depending upon one's personal inclination and teacher. In my teachings, I rarely talk directly about the Little People, though their morals and magic are woven throughout my teachings. The Faerie magic must be subtle or it becomes a parody of itself.

YTT:

Most Wiccan traditions are based on human magick. Y Tylwyth Teg, by contrast, has been touched by the Faerie folk both spiritually and magickally. Still, "Faerie Tradition" is something of a misnomer, a contemporary name for something that was once nameless. The magick a Welsh Witch practices is still very human, and is Faerie only to lesser or greater degrees depending upon one's personal inclination and teacher. In our classes, we rarely talk directly about the Little People, though their morals and magick are woven throughout our teachings. The Faerie magick is subtle or it becomes a parody of itself.

FDG:

Much of the Wicca in the United States is an outgrowth of the Gardnerian tradition of Wicca, founded in the early 1900s. Gardnerian magic combines British folk magic with ceremonial magic possibly brought to the British Isles from the Near East by the Knights Templar. Another source of American Wicca is the feminist movement. Goddess worship, with its' pro-active magical spells, is a natural expression of feminist spirituality. However, feminist spirituality adapts Wicca to implement a political framework, rather than viewing shamanism as a valid spiritual path and empowerment unto itself. There are also branches of shamanism that are essentially ritualized forms of psychotherapy.

In contrast, Faerie Tradition is the witchcraft once practiced by the village shaman, and has been passed down from generation to generation within families. So while it is inherently feminist and builds psychological health, it's origins are far older and distinct from those two twentieth century developments, and it is a process and paradigm unto itself.

YTT:

Much of Wicca in the United States is an outgrowth of the Gardnerian tradition of Wicca, founded in 1939-40. Gardnerian magic combines British folk magick with ceremonial magick possibly brought to the British Isles from the Near East by the Knights Templar. Another source of American Wicca is the feminist movement. Goddess worship, with its' pro-active magical spells, is a natural expression of feminist spirituality. However, feminist spirituality adapts Wicca to implement a political framework, rather than viewing Shamanism as a valid spiritual path and empowerment unto itself. There are also branches of Shamanism that are essentially ritualized forms of psychotherapy. In contrast, Y Tylwyth Teg is the Witchcraft once practiced by the village Shaman, and has been passed down from generation to generation within families. So while it is inherently balanced and builds psychological health, it's origins are far older and distinct from twentieth century developments. It is a process and example unto itself.

FDG:

Faerie Tradition is the only Wiccan tradition whose primary goal is deep inner transformation through the religion and science of Wicca. The student -- man or woman -- can do rituals to remove the things inside themselves that block them from prosperity, peace of mind, romance, and happiness. They also can do rituals to achieve internal sense of self. A methodical step-by-step approach not only opens the novice to profound personal change, but is a means of achieving shamanism as an actual spiritual lifestyle. The training in the family took seven years, and was so intensive that, like a college student, a Faerie student might be working on the training full-time.

YTT:

Y Tylwyth Teg is a Witchcraft tradition whose primary goal is deep inner transformation through our religion and the science of the Faerie Craft. The student -- man or woman -- can do rituals to remove the things inside themselves that block them from prosperity, peace of mind, romance, and happiness. They also can do rituals to achieve internal sense of self. A methodical step-by-step approach not only opens the seeker to profound personal change, but is a means of achieving Shamanism as an actual spiritual lifestyle. The training in the tribe of Dynion Mwyn takes many years, and is so intensive that, like a college student, a Faerie student might work on the training full-time.

FDG p10 paragraph 1 (also at <http://www.well.com/user/zthirdd/FT&3.html> well before publication of her book): Faerie Tradition celebrates passion, sexuality, and unique individuality. In the ten years I have taught Faerie Tradition, innumerable students have confided in me: "For the first time ever I feel I have permission to... ." It might have been permission to quit an unsatisfying job, enjoy sex, write poetry, be themselves, stand up to an overbearing parent, travel to Europe, come out of the closet or any number of other things. It doesn't matter what the permission was for; the point is that my students

feel they can be fully themselves and live the life they yearn for, sometimes after only one lesson.

YTT:

Y Tylwyth Teg celebrates passion, sexuality, and unique individuality. In the thirty years we have taught the Y Tylwyth Teg Faerie Tradition, innumerable students have confided in us: "For the first time, I feel I have permission to... ." It may have been permission to quit an un-satisfying job, enjoy sex, write poetry, be themselves, stand up to an overbearing parent, travel to Europe, come out of the closet or any number of things. It doesn't matter what the permission was for; the point is that our students feel they can fully be themselves and live a life they have yearned for.

[Note in the above example, even the ellipses in YTT's paragraph is EXACTLY the same as in FDG's!!]

FDG:

Faerie Tradition witches have a loving and compassionate Goddess and God, who embrace all humankind as their children, and offer us vitality as their sacred gift. In contrast to some religions that teach us to be ashamed of ourselves and our desires, Faerie Tradition helps you achieve self love and personal goals, and find joy in living.

YTT:

Y Tylwyth Teg Witches believe in a loving and compassionate Goddess and God, who embrace all humankind as their children, and offer us vitality as their sacred gift. While Y Tylwyth Teg can help you achieve self love and personal goals, finding joy in living, by contrast, some religions teach you to be ashamed of yourself and your desires.

FDG:

Faerie Tradition stresses practical application and improving one's daily lives. The more one uses the tradition for internal growth -- as one learns to do in Faerie Tradition's training -- the more one will clear the way for abundance to manifest on the physical plane. Faerie Tradition also emphasizes using spells to acquire the "good things in life": fun, romance, cars, good food, and other material possessions.

YTT:

Y Tylwyth Teg stresses practical application to improve your daily life. The more one uses the tradition for internal growth -- as one learns to do in Y Tylwyth Teg's training -- the more one will clear the way for abundance to manifest on the physical plane. Y Tylwyth Teg also emphasizes using spells to acquire the "good things in life": fun, romance, cars, good food, and other material possessions.

FDG:

Faerie Tradition is predominantly a "doing" tradition, its training a hands-on learning instead of much theory. The ability to parrot a teacher's innovative theory reflects only "head" knowledge; Fey knowledge is embodied knowledge. It is a fairly modern assumption prevalent in academia that to talk about something is the same as being able to do it. While theory is important, Faerie is basically understood through hands-on learning: doing ritual and opening one's self to the teacher's fanciful lecturing which consists of story or anecdote, images, and the like.

YTT:

Y Tylwyth Teg is predominantly a "working" tradition and is a hands-on learning experience instead of just theory. The ability to imitate a teacher's views reflects only

"head" knowledge; Faerie knowledge is internal knowledge.

It is a modern assumption prevalent in colleges and schools that to talk about something is the same as being able to do it. While theory is important, Faerie is basically understood through hands-on learning: doing ritual and opening one's self to the teacher's lecturing which consists of story or anecdote, images, and the like.

FDG:

Faerie Tradition is not taught in a linear process. I even have misgivings about writing an essay such as this because, in a sense, when one writes essay style about the tradition, one tells lies. Faerie method of instruction is a complex weave which make Faerie shamans a little puzzling to their students at first. Yet it is also why their trainings are so effective: there is a deep holistic logic involved. A Faerie teacher's weavings might seem like a digression or unusual sequence of topics but are in fact part of a complex, non-linear dance. If a student listens not just with the head, but with the heart, intuition, gut feelings, and anything else he or she wants to bring into the mix, they will get the picture. Faerie students brings their whole being to the experience so can dance with the teacher, the Gods, and the cosmos!

YTT:

Y Tylwyth Teg is not taught in a linear process. The Faerie method of instruction is a complex design which makes Welsh Faerie teachers a little puzzling to their students at first. Yet it is also why their training is so effective: there is a deep holistic logic involved. A Faerie teacher's design might seem like a digression or unusual sequence of topics but is in fact part of a complex, non-linear dance. If a student listens not just with the head, but with the heart, intuition, gut feelings, and anything else he or she wants to bring into the mix, they will get the picture. Faerie students bring their whole being to the experience so they can dance with the teacher, the Gods, and the cosmos!

FDG:

Having your whole being involved is an essential goal of Faerie Tradition. A goal of its training is that one does rituals, and lives one's daily life, with one's fullest passion and love, with all parts of one's self brought into every situation of the day. It is a way of life. Instead, the contemporary person tends to do things with only part of themselves. A jogger runs, mind a million miles away at a business meeting that happened yesterday. A devoted lover is cut off from emotions so can't be intimate with their partner during sex.

YTT:

Having your whole being involved is an essential goal of Y Tylwyth Teg. A goal of its training is that one does rituals, and lives one's daily life, with one's fullest passion and love, with all parts of one's self brought into every situation of the day. It is a way of life. Most people tend to do things with only part of themselves. A jogger runs, with their mind a million miles away at a business meeting that happened yesterday. A devoted lover is cut off from emotions and cannot be intimate with their partner during sex.

FDG:

For all its emphasis on ecstasy, Faerie Tradition. is very disciplined. Another term for "spiritual practices" might be "discipline." We do something over and over until we get good at it, like athletes practice for their games. For people who are looking for an

alternative to the harsh, restrictive religions they were raised with, 'discipline' can be a scary word. And no wonder: discipline is often abused in this culture, used as a tool to destroy a person's individuality and passion. Yet true discipline give us freedom: dancers know that if they do the necessary stretches first, they can dance joyfully, without restraint. Just so, the discipline of Faerie Tradition can be the key to true personal freedom and joy.

[A slightly different version of this paragraph also appears in *Be a Goddess*, page 21, paragraph 3.]

YTT:

For all its emphasis on ecstasy, Y Tylwyth Teg, is very disciplined. Another term for "spiritual practices" might be "discipline." You do something over and over until you get it right, like athletes practice for their games. For people who are looking for an alternative to the harsh, restrictive religions they grew up with, 'discipline' can be a scary word. And no wonder: discipline is often abused in this culture, used as a tool to destroy a person's individuality and passion. Yet true discipline gives us freedom: dancers know that if they do the necessary stretches first, they can dance joyfully, without restraint. Just so, the discipline of Y Tylwyth Teg can be the key to true personal freedom and joy.

FDG:

According to Faerie Tradition, the material world is a sacred gift, and the ethical pursuit of bounty and pleasure honors that gift. The Goddess is very down to earth! Love and sex -- ecstasy -- are at the heart of Faerie Tradition. Our tradition explores the sexual Mysteries of the Old Religion, and the Faerie Tradition training helps a student achieve healthy romance and sexuality through a step-by-step approach. Witches are concerned with getting concrete results!

YTT:

According to Y Tylwyth Teg, the material world is a sacred gift, and the ethical pursuit of bounty and pleasure honors that gift. The Goddess is very down to earth! Love and sex -- ecstasy -- are at the heart of Y Tylwyth Teg. Our tradition explores the sexual Mysteries of the Old Religion, and the Y Tylwyth Teg training helps a student achieve healthy romance and sexuality through a step-by-step approach. It is very important for you to find that one person who can be your "match." For this reason, Witches are concerned with getting concrete results!

FDG:

A unique aspect of Faerie Tradition is that it honors both the Goddess and the God without elevating gender stereotypes into a sacred cosmology.

Practical Faerie Tradition also refrains from insisting one cast a magic circle before doing any magic. If I am to use magic as did the village witch -- as a natural part of my day, throughout my day, while getting my dishes washed -- I can't cast a circle for every bit of magic I do.

YTT:

A unique aspect of Y Tylwyth Teg is that it honors both the Goddess and the God in a balanced dance of opposites in a sacred cosmology. Y Tylwyth Teg also refrains from insisting that you cast a magickal circle before doing any individual magick. If we are to

use magick as did the village witch -- as a natural part of our day, throughout our day, while getting our dishes washed --we can't cast a circle for every bit of magick We do.

FDG:

Faerie Tradition emphasizes personal purity as a primary, regular, and ongoing practice. Crystals, ritual cups, and incense are not only worthless but dangerous unless the primary tool -- one's self -- is fit. Any spell we cast out into the universe first travels through our own beings, and whoever we are shapes that spell. Magic is like any work of art: the artist's character is indelibly printed on the art. So it is with a spell: if you are not fit neither will the spell be. Purification work is also an essential part of Faerie Tradition's approach to inner growth.

YTT:

Y Tylwyth Teg emphasizes personal purity as a primary, regular, and ongoing practice. The magickal use of Crystals, ritual cups, and incense are dangerous unless the primary tool -- one's self -- is fit. Any spell we cast out into the universe first travels through our own beings, and whoever we are shapes that spell. Magick is like any work of art: the artist's character is indelibly printed on the art. So it is with a spell: if you are not fit neither will the spell be. Purification work is also an essential part of Y Tylwyth Teg's approach to inner growth.

FDG:

Finally, while other Wiccan traditions tend to focus on the excellent magic of human camaraderie and celebration, Faerie Tradition is more geared toward technical skill with psychic matters, and dealing with magical power in a direct way. Being Fey touched, and a more primal form of witchcraft, we tap into a wilder power. So more magical training is the custom.

YTT:

Y Tylwyth Teg is geared toward psychic concerns, and deals with strong magickal power. Being Faerie touched, we work with a basic form of witchcraft which needs MORE magickal training, not less.

FDG:

As word of the power inherent in Faerie Tradition has spread, increasing numbers of people have wished to study the tradition. I became worried. The Faerie training I was given is not only challenging but dangerous. It is suitable only for people with a certain temperament and psychic makeup, and requires careful, personalized, guidance from a qualified teacher. For example, a student not appropriate to the training could enter into realms of spirit that might leave their mind unhinged. And some of the training rituals are geared towards emotional shifts in the psyche that most people are better off not experiencing. Faerie Tradition offers a drastic training, appropriate only to the desperate seeker who can gain the healing and power he or she needs in no other way. Therefore, I approached Victor Anderson with an idea for a novel way of teaching Faerie Tradition that would be safe and suitable for the public. I wanted to focus on what the average person of ancient times learned how to do: live close to the earth; work with magic in a simple, practical way; and apply the mystic to the everyday. My new system would offer the benefits of Faerie Tradition I have listed thus far. I would include rituals Victor had taught me and traditional teaching modes in a system touched by the Fey Folk and as traditional as always.

YTT:

As our reputation has spread, people have wished to study the Welsh tradition. But, Welsh Faerie training is dangerous. Only certain people seem to be able to conquer its many challenges. Y Tylwyth Teg offers training which is appropriate to the needs of the individual seeker who gains a healing power he or she can obtain in no other way. Therefore, in order to allow the average seeker to experience Y Tylwyth Teg, we have created a correspondence course that focuses on ancient knowledge: how to live close to Mother Earth; how to work with Natural Magick; and applying this knowledge to their everyday lives.

Last but not least, and perhaps the most revealing of all in terms of YTT's claims about their origins:

FDG:

YTT:

I called my curriculum "The Third Road," because instead of the "either/or" answers offered by most religions, I teach a dialectic between so-called opposites. Below is a list I have used for years to teach that dialectic. Without in depth lecture, the chart might be a bit obscure or misleading, but I include it in the hopes that it gets a basic idea across.

imminence / transcendence;

Self as Deity who is all powerful / release of unhealthy identification with God & omnipotence;

self-gratification / sacrifice of self;

ego building / ego reduction;

self-determined goals / surrender

ecstasy and fertility / lessons and growth;

development of self / selflessness;

"I am the power, the honor and glory" / "of myself I am nothing";

As I will so mote be it / God, Your will not mine be done;

development and use of will / willingness

inner authority / outer authority

Rightfully blaming the perpetrator, oppressor, etc. / Self analysis as to one's own part in the problem

We call our course "The Thirteen Treasures," because the thirteen lessons reveal the secrets of finding the Grael of Immortality.

We also teach that everything seeks for a balance of opposites. The following list should give you a basic idea:

A belief in a Deity who is all powerful and all seeing vs a refusal to believe that a particular deity is omnipotent;

A belief that the human race is all powerful and all important vs a belief that we are all but a small part of the Nature;

A belief that a person should develop self importance and only care about ones self vs a belief that everyone should be selfless and think of others first;

A belief that you should constantly search for Instant gratification vs a belief that you have the responsibility to sacrifice your self for others;

An obsession with physical pleasure and sex vs a great interest in personal lessons and personal growth;

A need to build up ones ego because of a lack of self esteem vs a desire to transcend your ego and become one with the godhead;

A belief that all Goals should come from your conscious self vs a belief that you should surrender your self to your Higher Self (Great Spirit);

One who says "I am the power" vs one who says, "your will not mine be done;"

One who concentrates on the development and Use of their Will to the exclusion of spiritual progress vs one who demonstrates Willingness and progreeses spiritually;

One who listens only to the Outer Voice and Authority vs one who listens to an Inner Voice and Authority;

One who blames someone else for all their problems vs one who understands THEIR Part in the Problem.

Faery Gold | YTT Files | Example 1 | Example 2 | Example 3 | Example 4 | Example 5 | Misc Examples

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<http://www.geocities.com/ferigold/yttfiles/yttex2.html>

6 captures

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About this capture

Faery Gold

The Tylwyth Teg Files: Example 2

Anna Korn's Essay On the Faery Tradition

Background

The original version of this essay about the basics of the Faery Tradition appeared in the Compost Newsletter in 1988, and was put together by Anna Korn aka Andraste from notes collected during a meeting of Faery elders in California. Anna Korn is a well-known Faery priestess of the Bay Area in California, and the executor of Gwydion Pendderwen's estate. This longer article is now available on the Compost website at <http://www.compostcoven.org/compost/andraste.html> Anna Korn revised this article for posting on the Covenant of the Goddess website in 1995, where it now resides at <http://www.cog.org/wicca/trads/faery.html>.

YTT could ONLY have stolen the description of Feri, written by Anna/Andraste, from the COG site because the wording similarities reflect changes she made to the article SPECIFICALLY for the COG site.

In private correspondence with an associate of FG, "Robert Wynne" of YTT [from Rhuddlwm Gawr's email address??] claims that Anna Korn (and Gabriel and NROOGD (!?) plagiarized "his father's" original work, work he claims was produced in 1992. In the example in question here that's four years AFTER Anna's piece first appeared in the

Compost Newsletter.

A form of the plagiarized material was at <http://www.tylwythteg.com/bos1.html> as of 7 Aug 2001. What is below is taken from <http://www.tylwythteg.com/tylwyth.html#organized>, current also as of 7 Aug 2001.

24 Aug 2001 - Anna Korn has asked that the following correspondence between herself and Lady Cerridwen of YTT be posted to this site. More....

The Comparisons

ANNA:

"Among the distinguishing features of the Faery tradition is the use of a Faery Power which characterizes the lineage. It is an ecstatic, rather than a fertility, tradition. Strong emphasis is placed on sensual experience and awareness, including sexual mysticism, which is not limited to heterosexual expression. In this, as in the general spirit of spiritual exploration, there is more risk-taking encouraged than in other Wiccan traditions which may have specific laws limiting behavior....

For many, there is a strong identification with the realms of Faery and with shape-shifting."

YTT:

"Among the many characteristics that distinguish Y Tylwyth Teg from other traditions of Witchcraft are: a strong emphasis on the shamanic trance experience, through drumming, meditation, and sensual awareness; the acknowledgment of an ecstatic journey to Faerieland through the art of Shape-Shifting; a path of sexual mysticism; the use of the Welsh language, bardic poetry and liturgical material in ritual and worship; acknowledgment of Welsh deities and archetypes specific to the Tradition; a strong identification with the realms of Fairy; the generation of Fairy Power...

"Because of an ecstatic Shamanistic emphasis, there is more risk of mental disturbance than in Wiccan traditions, which only work with the fertility aspect."

ANNA:

"We are aware that much of reality is unseen, or at least has uncertain boundaries."

YTT:

"There are uncertain boundaries and unseen dangers in this dimension of the spirit which we call Faerieland because the Trance State takes us into a different state of reality."

ANNA:

"As in all the Craft, there is a deep respect for the wisdom of Nature, a love of beauty, and an appreciation of bardic and mantic creativity... The Faery Tradition, in common with initiatory lineages of the Craft which practice possession, is a mystery tradition of power, mystery, danger, ecstasy, and direct communication with divinity. This is in contrast to traditions which practice psychodrama or psychotherapy through ritual...."

YTT:

"Y Tylwyth Teg, in common with other initiatory traditions of the Craft is a mystery religion of Love, Knowledge and Power, resulting in the mystery of physical, mental and

spiritual ecstasy, and a direct communication with the divine....

"The Y Tylwyth Teg religious philosophy includes a deep respect for the wisdom of Nature, a love of natural beauty, a manifestation of bardic creativity, and the practice of Celtic Shamanism. This is in contrast to traditions which practice only psychodrama through ritual."

ANNA:

"The Gods are not just constructs or psychological forces from the collective unconscious. The Gods are real, with a system of morality different from our own, and we have a responsibility to them...."

YTT:

"Our Gods are not forces from the collective unconscious; they are REAL. Thus, we have the responsibility to respect them and help them just as we do to our human Mother and Father."

ANNA:

"The negative side of this style of working is that we have a lot of initiates who did not return unscathed from between the worlds. The tradition is not for everybody, and it is not amenable to mass attendance, like many Pagan paths."

YTT:

"Tree Spirits, Gnomes and fairies dwell there, and you must be careful how you deal with them. For this reason, our tradition is not for everybody, and it is not open to mass attendance."

ANNA:

"There is a specific corpus of chants and liturgical material, much of it stemming from Victor Anderson and Gwydion Pendderwen, which provides a frame for many Circle-workings, and poetic creativity is highly valued. The magical practices of the Faery (or Feri, as Victor spells it) Tradition are heavily invocatory, to encourage possession, which relies mainly on psychic talent or sensitivity to occur. Rites are stylistically diverse, and may draw from many sources. There is an initiatory lineage, traceable to Victor or Cora Anderson or Gwydion Pendderwen. Victor tells of antecedents of the present tradition in the coven in which he was involved in the 1920's and 30's in Oregon."

YTT:

"Y Tylwyth Teg uses a specific collection of Welsh chants and ritual tradition, which provide a framework for our Circles. The Magickal events are triggered by the participants entering into a psychic state of sensitivity. Rituals are diverse and passed down from the ancient Welsh tribe of Dynion Mwyn, although we have borrowed from other Celtic sources as well. Y Tylwyth Teg has a initiatory lineage, traceable to Prince Llewellyn of Wales."

ANNA:

Hallmarks of the tradition are possession of secret names, energy-working using pentacles and visualization of blue fire, a body of poetic and liturgical material, deities and archetypes specific to the Tradition, the doctrine of the Three Selves, a cingulum of a specific color, a "tribal" or "clan" feel to the coven, the use of the horned (sometimes called "inverted") pentagram, and the honoring of a warrior ethic. For example, we are urged not to coddle weakness, support others in insincerities or self-deceptions, or to

submit one's own Life force to anyone or anything, which leads to a fierce openness called the "Black Heart of Innocence. The Faery Tradition is gender-equal, and all sexual orientations seem able to find a niche.

YTT:

"...a unique assignment of the elements of air, earth, fire, and water to the four directions; the principle of the Three Selves; a robe and cingulum of specific colors which represents the level or degree of attainment; visualization of a blue flame of protection; a tribal and clan experience in the coven; and veneration of the warrior ethic. Our tradition does not coddle the weak, support those who are insincere, or tolerate dishonor. Y Tylwyth Teg is gender equal."

ANNA:

Hallmarks of the tradition are... deities and archetypes specific to the Tradition...

YTT:

Elsewhere, they say:

"Among the many characteristics that distinguish Y Tylwyth Teg from other traditions of Witchcraft are... acknowledgment of Welsh deities and archetypes specific to the Tradition...."

Faery Gold | YTT Files | Example 1 | Example 2 | Example 3 | Example 4 | Example 5 | Misc Examples

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<http://www.geocities.com/ferigold/yttfiles/yttex3.html>

6 captures

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About this capture

Faery Gold

The Tylwyth Teg Files: Example 3

Mike Nichols' Essay On The Watchtowers

Update

As of this morning, 8 Aug 2001, a reader reports that YTT's page referenced below is now calling the material an "adaptation".

To YTT - Sorry guys, you cannot call it an adaptation when 1) you did not ask the author's permission to "adapt" it, and/or 2) you did not write your own article incorporating footnoted or otherwise attributed quotes, giving credit to the author of each cited quotation. If you like this material so much, link to the original or write an appropriately footnoted piece of your own, or ASK THE AUTHOR for permission to reproduce their work, and be sure to get it in writing. Blessed Be... FG

Background

This essay, titled "Re-Thinking The Watchtowers: or 13 Reasons Air Should Be In The

North" dates to 1986 in its current public form, although Nichols had taught this material to his students from personal notes since the early '70s. It was taught to some 6000 students through his Witchcraft classes at the Communiversity, from 1970-76 in Columbia, MO, and from 1976-1989 in Kansas City, MO, and at his shop, the Magick Lantern, during the 1980's. It is well known among elders of the Craft, particularly in the Midwest, where Mike Nichols resides.

Notice how YTT takes this material point for point and idea for idea in their own "Book of Shadows". Mr. Nichols' article may be found online at <http://www.geocities.com/Athens/Forum/7280/rethink.html>.

As of 4 Aug 2001, the plagiarization was located at <http://www.tylwythteg.com/lesson1/thirteen21.html>.

The Comparisons

NICHOLS' original essay:

"If one accepts the insular British origins of elemental directions, then one must imagine living in the British Isles. To the West is the vast expanse of the Atlantic Ocean (i.e. water). To the East, the bulk of the European land mass (earth). South has always been the direction of fire because, as one travels south (toward the equator), it gets warmer. Which leaves North as the region of air, home of the icy winds of winter. (These last two associations would be reversed for cultures in the southern hemisphere, for whom north is the direction of the warm equatorial region, and south is the land of ice.)"

YTT:

"To understand the relationship of the elements with the directions, you must first imagine living in Wales. To the West is the vast expanse of the Ocean (Water). To the East, is the remainder of Britain, the Scandinavian countries and the European land mass (Earth). To the South is the equator, and as one travels south (toward the equator), it gets warmer (Fire). This leaves North as the region of air, home of the icy north winds of Winter."

NICHOLS:

"In fact, an ancient name for the British Isles was 'Hyperboria', which literally means 'behind the north wind', thus associating north and wind (air) once more. The inhabitants were themselves called 'Hyperborians', and the phrase 'at the back of the north wind' (the title of one of George MacDonald's faery romances) is still current. Of all the winds of the compass, it is unquestionably the north wind (Boreas), bringer of winter, which is perceived as the strongest and most influential (cf. Robert Graves's goddess fantasy 'Watch the North Wind Rise')."

YTT:

"In fact, an ancient name for the British Isles was "Hyperboria", which means "behind the North Wind". In the Welsh Tradition, it is Boreas, bringer of winter, ruler of the element Air, and source of the north wind, who is the strongest and most important elemental."

NICHOLS:

"Many occultists associate the four seasons with the four cardinal points, as well. Hence, winter = north, spring = east, summer = south, and autumn = west. (To be precise, it is the solstice and equinox points which align with the cardinal points.) Again,

in most folklore, winter is associated with air and wind, as the icy blasts that usher in the season. In spring, it is the earth which arrests our attention, with its sudden riot of blooms and greenery. Again, south relates to summer, the hottest season (fire), and west relates to autumn."

YTT:

"The Welsh Tradition also identifies the four seasons with the four cardinal Quarter points: Spring with the East, Summer with the South, Autumn with the West and Winter with the North.

The solstices and equinoxes are also aligned with the cardinal directions. Air is associated with Winter and the icy blasts of wind that usher in the season. The Earth captures our attention in Spring with the sudden profusion of blooms and new life. South relates to Summer, the hottest season, which also corresponds to the element fire. And finally West relates to the Fall rains of Autumn."

NICHOLS:

"Occultists also often associate the cardinal points of a single day to the four compass points. Thus, midnight = north, sunrise = east, noon = south, and sunset = west. (Please note that we are talking about TRUE midnight and TRUE noon here, the points halfway between sunset and sunrise, and between sunrise and sunset, respectively.) These associate nicely with the seasonal attributes just discussed. It is easy to see why sunrise should equate to east, and sunset to west. And, once again, from the perspective of the British Isles, the sun rises over land (earth) and sets over the ocean (water). South is related to noon because it is the moment of greatest heat (fire). Leaving the 'invisible' element of air to be associated with the sun's invisibility, at midnight."

YTT:

"Welsh Witches also associate the Quarter points of a single day with the four compass points. Thus, midnight equates to the North, sunrise equates to the East, noon compares to the South, and sunset compares to the West. This is the point halfway between sunset and sunrise; and the point halfway between sunrise and sunset. Sunrise compares to the East, and sunset compares to the West because the sun rises over land (Earth) and sets over the ocean (Water). South relates to noon because it is the moment of greatest heat (Fire). This Leaves the element of Air to be associated with the disappearance of the source of heat, at midnight."

NICHOLS:

"In Celtic mythology, north is invariably associated with air. The pre-Christian Irish gods and goddesses, the Tuatha De Danann, were 'airy' faeries (later versions came equipped with wings, relating them to sylphs). The Book of Conquests states their original home was in the north, 'at the back of the north wind'. And when they came to Ireland, they came in ships, THROUGH THE UPPER AIR (!), settling on the mountain tops. (It has always struck me as odd that some modern writers see mountains as a symbol of earth. The crucial symbolism of the mountain is its height, rising into the air, touching the sky. Virtually all Eastern traditions associate mountains, favorite abodes of gurus, with air. A CAVE would be a better symbol of earth than a mountain.) In Welsh mythology, too, Math the Ancient, chief god of Gwynedd (or NORTH Wales), is specifically associated

with wind, which can carry people's thoughts to him."

YTT:

"In Welsh mythology, Math the chief god of Gwynedd (or NORTH Wales), is specifically associated with the Wind, which carries people's thoughts to him. The Irish Book of Conquests states the original home of the Tuatha De Danann was "at the back of the north wind". The legend goes that when they arrived in Ireland, they came in ships that flew through the upper air, settling on the mountain tops. The significant symbolism is the mountain, rising into the air, touching the sky. Virtually all Eastern traditions associate mountains which are the abode of the gods, with Air."

NICHOLS:

"Many occultists believe that the four elements have yin/yang connections. Both air and fire are seen as masculine, while earth and water are seen as feminine. If air is associated with the north point of the magic circle, and earth is east, then one achieves a yin/yang alternation as one circumnambulates the circle. As one passes the cardinal points of east, south, west, and north, one passes feminine, masculine, feminine, masculine energies. This alternating flux of plus/minus, push/pull, masculine/feminine, is the very pulse of the universe, considered of great importance by most occultists. That it was equally important to our ancestors is evidenced by standing stones in the British Isles. At sites like the Kennet Avenue of Braga, the tall, slender, masculine, phallic stones alternate precisely with the shorter, diamond-shaped yoni stones."

YTT:

"The four elements also have masculine/feminine relationships. Air and Fire are seen as masculine, while Earth and Water are seen as feminine. Air is associated with the north quarter of the magic circle. Earth is associated with the East. Thus you experience a Masculine/Feminine/Masculine/Feminine switch as you travel around the circle. As you pass each Quarter point, your energies from feminine to masculine to feminine to masculine.

This alternating change from masculine to feminine is the very essence of the universe. It was important to our ancestors, is evidenced by the standing stones and stone circles in Wales and throughout the World. At sites like the Kennet Avenue of Avebury, the tall, slender, phallic stones alternate precisely with the shorter, diamond-shaped vaginal stones."

NICHOLS:

"This argument flows out of the previous one. Practicing magicians often think of the magic circle as a kind of psychic generator. Witches in particular like to perform circle dances to 'raise the cone of power'. Hand in hand, and alternating man and woman, they dance clockwise (deosil) around the circle, moving faster and faster until the power is released. This model has an uncanny resemblance to an electrical generator, as man and woman alternately pass each of the four 'poles' of the magic circle. These poles themselves MUST alternate between plus and minus if power is to be raised. This means that if the masculine fire is in the south, then the masculine air MUST be in the north. If the feminine water is in the west, then the feminine earth MUST be in the east. If any adjacent pair were switched, the generator would stop dead."

YTT:

"Welsh Witches think of the magick circle as a psychic generator, and dance in the

circle to "raise the power". Hand in hand, alternating man then woman, we dance deosil around the circle, moving faster and faster until the power is released. This activity resembles the operation of an electrical generator. As each person passes each of the four points of the magick circle, Red Dragon power (sexual energy) is generated which alternates between feminine and masculine.

These quarter points must alternate between positive and negative. This means that if the masculine fire is in the south, then the masculine air must be in the north. If the feminine water is in the west, then the feminine earth must be in the east."

NICHOLS:

"When you look at a typical map, north (the cardinal direction) is at the top. Any north-south road is a vertical line, and any east-west road is a horizontal line. Likewise, a 'map' of a magic circle makes the vertical north-south axis masculine (with air and fire), while the horizontal east-west axis is feminine (earth and water). This makes logical sense. When we look at the horizon of the earth, we see a horizontal line. Water also seeks a horizontal plane."

YTT:

"When you look at a typical Circle diagram, North is at the top. Any north-south line is a vertical line, and any east-west line is a horizontal line. This makes the vertical north-south axis masculine (with air and fire), while the horizontal east-west axis is feminine (earth and water). When we look at the horizon of the earth, we see a horizontal line."

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<http://www.geocities.com/ferigold/yttfiles/yttex4.html>

5 captures

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About this capture

Faery Gold

The Tylwyth Teg Files: Example 4

Gabriel Carrillo's BloodRose Handouts

Background

Gabriel Carrillo, also known in the past by his SCA name Caradoc Ap Cador, is a longstanding elder of the Faery Tradition, having been initiated by Victor Anderson in the early 1970's. Later, He began the Korythalia/BloodRose school of Faery, for which he developed appropriate handouts that were for the eyes of his students only. BloodRose eventually dissolved, though Gabriel continues teaching to this day.

At the end of the 1990's, a web site appeared on GeoCities duplicating Gabriel's work, originally without giving him any credit for his authorship. Despite protests from Gabriel

himself and numerous other Faeries, the material remains. This is the only published source of this material, and therefore widely accessible. The form of this material on the YTT site reflects the wording used on that other site, which comes directly from Gabriel's early work.

In private correspondence with Gabriel, shared publically on various lists, Robert Wynne of YTT in the UK claims that Anna Korn and Gabriel and NROOGD (!?), among others, plagiarized his father's original work, work he claims was produced in 1992. There are many who can attest that Gabriel authored this material well before this date - this fact is widely known by Faeries all over California and across the country.

The site on Geocities that is the likely source of this material on the YTT site is located at <http://www.geocities.com/Athens/Rhodes/5569>. The deity and guardian material we shall examine is at <http://www.geocities.com/Athens/Rhodes/5569/faeguardians.html>

As of 6 Aug 2001, the plagiarized version is near the bottom of <http://www.tylwythteg.com/bos039234/bos22.html>. Note that this page is very long. The examples below are just a sampling. There is much more plagiarism of BloodRose and other Faery liturgy on their site, including original poetry belonging to the estate of well-known Faerie Shaman Gwydion Pendderwen of Annwnfn.

This is a clear theft of the Faery Tradition/BloodRose "look and feel" for commercial gain, as many of these BOS pages are intended for YTT's paying "students". Apple won this one against Xerox, but not against Microsoft, so who knows what could happen.

The Comparisons

YTT:

"THE SKY GODDESS

Her name is Arianrhod. She is called the Blue Virgin of the Outer Darkness. She is the whole Universe, created and un-created, before and after. She is the great infinite one who divided herself and brought forth light. The Star Goddess appears as a beautiful woman with great wings, her whole body Dark Blue, her hair sprinkled with a million stars. She is seated on a throne of amber with a silver egg in her lap, surrounded by a halo of blue flames. Her emblem is a serpent with its tail in its mouth."

ORIGINAL at <http://www.geocities.com/Athens/Rhodes/5569/faedeity1.html>:

"The Star Goddess

Foremost among the deities of Feri is the Star Goddess who is the Source of All. She is not purely feminine, but is pansexual, and all the Feri deities are aspects of Her. She is called by many names....

So that we may get to know Her better, visualize Her as: A completely black lioness-headed woman with great wings, her hair sprinkled with a million stars. She is seated on a throne of onyx with a silver egg in her lap. She is surrounded by a halo of

blue flames.

She does not take only this one form, however.

We may feel her within ourselves by visualizing her symbol, an orobouros, that is, a serpent with its tail in its mouth."

YTT:

"THE HARVEST LORD Twr (Welsh for tower) is the Corn King. He is the spirit of Summer, a spirit of Light and Heat in its aspect of nourishing and energizing life. He is the son and lover of the Earth Mother. The Harvest Lord appears as a stag-headed man. His body is completely golden: skin, hair, eyes, and horns. His neck is wreathed with a garland of summer flowers and green leaves about the neck. His emblem is a golden sun."

ORIGINAL at <http://www.geocities.com/Athens/Rhodes/5569/faedeity4.html>:

"The Harvest Lord

He is the Spirit of Light and Heat, the ripeness of Summer, and the fullness of Manhood. There is nothing androgynous about him. He is often considered the consort of and parallel of the goddess Mari. At the same time, He, too, is a reflection in a dark mirror of the Star Goddess. *

Twr (Welsh) = tower = oak [other names edited out of respect]

He is visualized as a man with the head of a horned stag, although he may also have the head of an antelope or another horned animal common to one's region. He is entirely golden, in shades of gold, his body, his hair, his horns. About his neck is a garland of beautiful colored flowers and fresh green leaves.

His symbol is the Sun."

YTT:

AMAETHEON, THE GUARDIAN OF THE EAST represents the power of knowledge. He appears standing before the rising sun. His body is transparent golden yellow, his eyes are two very bright light-blue stars, and he has great wings colored pale violet. His right hand holds a wand of sapphire, bound with gold at the top and silver at the bottom.

ORIGINAL at <http://www.geocities.com/Athens/Rhodes/5569/faeguardian1.html>:

"Star Finder represents the power of Knowledge. He appears before the rising sun. His body is transparent golden yellow, his eyes are two very bright light blue stars, and he has great wings colored pale violet. In his right hand he holds a rod of sapphire, bound with gold at the top and silver at the bottom.

The invocation above is often used in semi-public Feri rituals. It, the visualisation, and the meditations below were developed in part by Gabriel, the founder of the Blood Rose school of Feri."

YTT:

"BOREAS, THE GUARDIAN OF THE NORTH WIND represents the power of Wisdom. He appears as a jet-black goat with silver horns and golden eyes, in a cave deep in Earth at midnight, surrounded by a halo of flickering blue fire. His left hoof rests upon a perfect cube of green stone on which is engraved a pentacle."

[Note: "Boreas" is not even a Welsh name... it is GREEK!"]

ORIGINAL at <http://www.geocities.com/Athens/Rhodes/5569/faeguardian4.html>:

"The Guardian of the North is called Black Mother, and wields the power of Wisdom. She appears as a jet-black goat with silver horns and golden eyes, suckling a thousand children, in a cave deep in the Earth at midnight, surrounded by a halo of flickering blue fire. Her left hoof rests upon a perfect cube of green stone on which is engraved a pentacle."

YTT:

"TALIESIN, GUARDIAN OF THE UNDERWORLD The Guardian of the Underworld appears as a great fish which is normally a Salmon, coiled in a circle, with dark-brown scales flecked with green and blue iridescence, carrying a burning ember in its mouth. This is also Taliesin, of the Shining Brow, chief Bard of the Isle of Britain; he is companion to those who choose the narrow path of understanding through the highest elemental contacts."

ORIGINAL at <http://www.geocities.com/Athens/Rhodes/5569/faeguardian5-6-7.html#6>:

"The Guardian of the Nadir (below) is called The Fire in the Earth, and wields the power of Pure Consciousness. This guardian appears as a great fish coiled in a circle, with dark brown scales flecked with green and blue iridescence, carrying a burning ember in its mouth."

Faery Gold | YTT Files | Example 1 | Example 2 | Example 3 | Example 4 | Example 5 | Misc Examples

1

<http://www.geocities.com/ferigold/yttfiles/yttx5.html>

4 captures

5 Feb 2002 - 24 Oct 2009

Feb NOV Aug

19

2002 2003 2009

About this capture

Faery Gold

The Tylwyth Teg Files: Example 5

Aiden Kelly's Goddess Litany

Background

The following exercise was written by Aiden Kelly for the NROOGD tradition in California. It may be found on the web at <http://www.geocities.com/Athens/Rhodes/5569/FaeDirectionGoddesses.html>, the same site referenced in Example 4. It is located on the YTT site at <http://www.tylwythteg.com/bos039234/bos04.html> as of 8 Aug 2001, with no attribution at all to Aiden Kelly, under YTT's own copyright.

The Exercise

A DAILY RITUAL FOR THE LADY.

To be said at sunrise , or on rising in the morning. Holding a cup of water, face east. Say, "Lady of the Lightning sky, Lay Lady of the Newborn Sun, flood your light into our lives, and let this day be well -- begun." Sip water, libate a little, and each pour some over the other's hands to wash with.

To be said at Noon, or before eating the midday meal. Holding a piece of bread or cake, or a piece of fruit, or some other produce of the earth, face south. Say, "Lady of the Fertile Lands, Lady of the Five-Fold Earth, fill us with your living gifts, and let this day be filled with mirth!" Then share the bread (or whatever) with each other, taking care to scatter some on the ground, saying "For Her little one."

To be said at sunset, or before lighting a fire in the evening, or before eating the evening meal. Holding a lit candle or other fire face west. Say, "Lady of the Flowering Islands, Lady of the Fiery Sea, dance upon the knowing waters, fill us with your mystery." Use the candle, or the fire lit from it, as a focus for a short meditation; then work the charging of wine and cakes to begin the evening meal.

To be said at midnight, or before going to bed. Face north, in aleph position -- right arm skyward, left arm earthward, trunk bent to left. Say, "Lady of the Shining Castle, lady of the Silver Wheel, guard our sleep and send us dreams, turn our lives and make us rest." Then bring your hand together with a slap.

To be said at the center of the day -- you will know the moment when it comes. Holding yourself still, face inward. Say, "Fivefold Lady who whirls without motion, burns untouched in flower flames, ebb and flood of the inward ocean, remind us you are what each word names." Then pay attention: expect anything to come; expect only what comes.

Faery Gold | YTT Files | Example 1 | Example 2 | Example 3 | Example 4 | Example 5 | Misc Examples

1

<http://www.outofthedark.com/Plagiarized/>

234 captures

20 Apr 2001 - 4 Oct 2024

Dec FEB Apr

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2003 2005 2006

About this capture

Y Tylwyth Teg Stole From Us!

...and other nice people too :-0

****Update**** We have been contacted by a group of Fey folks called Faery Gold. They have a website which exposes, in great detail, the various teachings that Y Tylwyth Teg {Bill Wheeler and Victoria Wheeler, aka Rhuddlwm Gawr & Cerridwen Gawr's group} have plagiarized.

<http://www.geocities.com/ferigold/ytfiles/index.html>

It appears that Y Tylwyth Teg has stolen material from Francesca De Grandis, Anna Korn, Mike Nichols, Gabriel Carrillo, Aiden Kelly and COG... in addition to CUUPs, Timothy Leary, and little 'ol us. Why we are starting to feel like we are in right fine company :-)

On another note...

Why is Y Tylwyth Teg promoting Asian tours where a man can have " ANY sexual fantasy fulfilled" on a Pagan website? Like we don't have enough trouble with the Fundies. Click here for the whole sick story

Well, well, well... "Y Tylwyth Teg Stole From Me" websites are popping up all over the place. This newest addition to the "Wheeler's Web Wall Of Shame" details how the works of Robert Cochrane have been ripped off.

<http://www.angelfire.com/wv/klanndroen/nithings.html>

With comments like "sex-starved egotistical bastard with delusions of godhood" ... what Rev. James "Vidicon" Cosby wrote about the Wheelers in the 05/27/2002 article of his column "Tales from the Third Lobe" in the online magazine TwoHeadedCat is both amusing and informative.

<http://www.twoheadedcat.com/arch/arch-tftl05272002.htm>

Now you just can't have a group like Y Tylwyth Teg in the Community without someone doing a satire of them.

This is a particularly good one :-)

<http://www.geocities.com/yetwitchytwig>

Unfortunately geocities is being strange and you can't view this site with netscape, you have to open it in IE.

UPDATE Y Tylwyth Teg has removed from their website SOME of the material they stole from us. Wonderful.... we are thrilled. Now they just need to remove the rest of what they plagiarized :-/ They should remove the "Lake Watch" workshare from the stuff they stole from us too...either that or get themselves a lake LOL

Yes, the sad but true fact is that Y Tylwyth Teg has stolen a good portion of their Gathering website from us just as they have stolen information from published authors and claimed it as their own. They even stole the CUUPs mission statement {click here to jump to the purloined CUUPs mission statement} If you still have any questions about this issue after reading this site, feel free to email us, but PLEASE read this site completely first! If you email us a question that is addressed on this site, you will just get an robo-mail message directing you to this site :-)

The following are some examples of my original writings that Y Tylwyth Teg stole from us in 1999 and still have posted on their site

<http://www.tylwythteg.com/gathering3.html>

and are distributing in their mass mailings.

****Update**** As of August some of the stolen phrases have been removed from their page, some remain, including the CUUPs statement of purpose stolen by Y Tylwyth Teg

I wrote:

Leave your mundane worries at the gate, get your home away from home set up, and settle in for an enjoyable weekend of Pagan Networking, Knowledge Exchange, and Fun.

Y Tylwyth Teg plagiarized:

Leave your mundane worries at home, get your tent or camper set up, and settle in for an enjoyable weekend of Pagan Networking, Drumming, Music, Knowledge Exchange, and Fun.

I wrote:

The Gathering is growing by leaps and bounds! This tremendous upsurge of interest in Pagan, Wiccan, and other "Magical" Traditions is not just a local phenomenon, it is a National, even International wonder to behold! We are proud to be a part of it!

Y Tylwyth Teg plagiarized:

The Gathering is growing by leaps and bounds! There is a tremendous upsurge of interest in Pagan, Wiccan, and other "Earth" Traditions. This is an International wonder to behold and we are proud to be a part of it!

I wrote:

There will be the traditional potluck dinner Friday night, followed by a bonfire and drumming, a HUGE Bonfire Saturday night to drum and dance around, special children's activities throughout the event, and much, much more!

Y Tylwyth Teg plagiarized:

There will also be a traditional potluck dinner on Saturday, followed by a Ritual, baldric circle and drumming, a Bonfire Thursday and Friday night to drum and dance around, special children's activities throughout the event, and much, much more!

I wrote:

Everyone requesting admittance must fill out a membership form and sign a waiver. A valid picture ID must be presented at the gate. All minors must be accompanied by a parent or guardian. All minors must have a membership form and waiver, signed by the parent or guardian.

Y Tylwyth Teg plagiarized:

Everyone requesting admittance must fill out a membership form and sign a waiver. A valid picture ID must be presented at the gate. All minors must be accompanied by a parent or guardian. All minors must have a membership form and waiver, signed by the parent or guardian.

I wrote:

Everyone is requested to do a 2 hour work shift at some point during the event. This is the main way we keep our costs down. Each member is asked to sign up for one 2 hour work shift in registration, information, set up, clean up, lake watch, etc. Sign up sheets for the different work shift slots will be available at registration. Sign up early to get you favored time slot and area.

Y Tylwyth Teg plagiarized:

Everyone is requested to do a 2 hour work shift at some point during the event. This is the way we keep our costs down. Each member is asked to sign up for one 2 hour work shift for: registration, information, set up, clean up, lake watch, etc. Sign up sheets for the different work shift slots will be available at registration. Sign up early to get your favored time slot and area.

I wrote:

The site is semi-primitive. There is running, hot water and there are a few flush toilets, but no showers. Porta potties will be used to supplement the porcelain thrones. Bring your solar shower!

Y Tylwyth Teg plagiarized:

The Pioneer Site is primitive. There is running, cold water and there are Porta Potties, but no showers. There are a few flush toilets near the lake (200 yards). Bring your solar shower! There ARE showers at the developed campsites about a quarter mile away.

I wrote:

We are VERY sorry but Clothes are NOT optional at this event, they are required.

Y Tylwyth Teg plagiarized:

We are sorry but Clothes are NOT optional at this event; they are required.

I wrote:

Everyone is responsible for their own food, tents, trash collection, pets, children, attitudes and actions.

Y Tylwyth Teg plagiarized:

Everyone is responsible for their own food, tents, trash collection, pets, children, attitudes and actions.

I wrote:

All written requests for information should include a stamped, self addressed envelope. Replies cannot be guaranteed without one. Long distance calls can only be returned collect. Organizers of the Gathering assume no responsibility for lost or misdirected mail. Do not send cash through the mail!!!!

Y Tylwyth Teg plagiarized:

All written requests for information must include a stamped, self addressed envelope. Replies cannot be guaranteed without one. Long distance calls can only be returned collect. Organizers of the Gathering assume no responsibility for lost or misdirected mail. Do not send cash through the mail!!!!

I wrote:

If you wish to be removed from Out of the Dark's, Pagan Resource Center mailing list, e-mail Center@OutoftheDark.com and type "Remove" in the subject line. If you receive this message twice, please let us know. We apologize and promise that we will probable do it again in the future, no matter how hard we try to remove all the duplicate listings. Permission to re post this mailing in it's entirety is granted. Please include the Signature information below with any re posting. Thank you

Y Tylwyth Teg plagiarized:

If you wish to be removed from Southeastern Pagan Alliance Resource Center mailing list, e-mail sepa@tylwythteg.com and type "Remove" in the subject line. If you receive this message twice, please let us know. Permission to re-post this mailing in it's entirety is granted. Please include all original signature information above with any re-posting.

This is the REAL kicker! They even stole the CUUPs mission statement (written at a CUUPs convocation in 1985), which we had permission to post on our site as a description of CUUPs. They just replaced "CUUPs" with "Y Tylwyth Teg" and "Unitarian Universalist" with "The Southeastern Pagan Alliance" and stole CUUP's work just as they did ours.

The CUUPs mission statement we posted:

The Group Ritual, and various other functions throughout the Gathering, are being

performed by the EarthRising and Rising Tide CUUPS groups. The Covenant of Unitarian Universalist Pagans is formed for the purposes of enabling networking among Pagan identified UUs; providing outreach of Unitarian Universalism to the broader Pagan Community; providing educational materials on Paganism for Unitarian Universalist congregations and the general public; promoting Pagan and Jewish / Christian dialogue; encouraging the development of theological and liturgical materials based on earth and nature centered religious and spiritual perspectives; encouraging greater use of music, dance, visual arts, poetry, story, and creative ritual in Unitarian Universalist worship and celebration; providing support for Pagan identified UU religious professionals and ministerial students; and fostering healing relationships with our Mother the Earth and all her children.

Y Tylwyth Teg plagiarized:

The Group Ritual, and various other functions throughout the Gathering, are being performed by members of Y Tylwyth Teg, Association of Cymry Wicca, and other Southeastern pagan participants. was formed for the purposes of enabling networking among Southeastern Pagans; providing outreach to the broader Pagan Community; providing educational materials on Paganism for southeastern Pagan congregations and the general public; promoting Pagan and Christian dialogue; encouraging the development of theological and liturgical materials based on earth and nature centered religious and spiritual perspectives; encouraging greater use of music, dance, visual arts, poetry, story, and creative ritual in Pagan worship and celebration; providing support for identified Pagan religious professionals and ministerial students; and fostering healing relationships with our Mother the Earth and all her children.

In March of 1998 Y Tylwyth Teg's website was designed by Melinda Reese and it looked completely different from ours, as did their mass mailings.
In 1998 the copyright on their site read

"This site created by Dancing Spirit Web Creations.
design copyright 1998 Melinda Reese, Dancing Spirit Web Creations."

In 1998, they called their event the "21st Annual Gathering of the Tribes", we called our events "The Spring or Fall Gathering of the Tribes" (we did two Gatherings a year, they had one)

This is a mass email sent out by Y Tylwyth Teg on March 28, 1998
<http://www.OutoftheDark.com/Plagiarized/Ytylwythtwits1.html>

advertising their 21 Annual Gathering of the Tribes and explaining that they had just lost their entire hard drive and are planning to design a website for their event soon. As you can see it in no way even remotely resembles our mailing or site (which we had been using since 1997)

This is the mass mailing we sent out during the same time period in March of 1998

<http://www.OutoftheDark.com/Plagiarized/MMSpring1998.html>

The Y Tylwyth Teg Gathering website didn't look anything like our Gathering site in 1998 either.

<http://www.OutoftheDark.com/Plagiarized/GatSpring1998.html>

<http://www.tylwythteg.com/gathering1.html>

{*note* it appears that Y Tylwyth Teg has removed this page from their site for obvious reasons. We have saved a copy of this site designed by Melinda Reese but we cannot post it here without violating Ms. Reese's copyright}

In April of 1998 Y Tylwyth Teg officers began to publicly accuse us of "stealing the name of their Gathering". They also claimed to have created the first "Gathering of the Tribes".

Both of these statements are completely false. You can read the truth about their claims

HERE {<http://www.OutoftheDark.com/Plagiarized/GatHistory.html>}

After Y Tylwyth Teg began their slander campaign against us their Gathering website and mailings begin to look a LOT like ours, cut and paste, word for word in many places. They also began to call their event the "Spring or Fall Gathering of the Tribes"

<http://www.tylwythteg.com/gathering1.html>

{*note* they have removed this page from their site for obvious reasons. We have saved a copy of this site designed by Melinda Reese but we cannot post it here without violating Ms. Reese's copyright}

<http://www.OutoftheDark.com/Plagiarized/Ytylwythtwits2.html>

The copyright on their page changed as well to read:

"This site created by Camelot Web Creations.

Content copyright 1998 The Church of Y Tylwyth Teg;

design copyright 1999 Janet Partin, Camelot Web Creations."

Our site has not changed much from 1997 to 2001. Different guests but the same general verbiage. In 1999 Y Tylwyth Teg stole a good portion of our site, changed the name of their event to more resemble ours, sent out mass mailings that were identical to ours in many respects, moved their event's date to coincide with ours, and began to engage in other grossly unethical behavior. It is now 2001 and they continue to use the paragraphs they stole from us and make false claims about the origins of the first Gathering of the Tribes.

We were about to take Y Tylwyth Teg to court and we had gone so far as to engage an attorney in Georgia when one of their officers died unexpectedly. Being Virginians, we did not wish to mess with folks while they were grieving. You just don't do that in the South regardless of how much someone has offended you, so we let the matter drop for

a time. Then we began to wonder if this person ever really existed at all when we prepared to go to court and the plagiarism was suddenly blamed on a dead person. You can't sue a dead person you see :-/

Y Tylwyth Teg has continued to use the material they stole from us, and we get a ton of email every time they send out a mailing that appears to be designed to look as much like ours as possible. Our Gathering attendees and presenters are justifiably concerned that "newbies" might be confused by Y Tylwyth Teg's misleading "copycat" mailings and site, so they tell us about them ...over...and over....and over again :-) While we appreciate everyone's concern, we are getting right tired of answering the same questions over...and over...and over again. This is why we have created this page. Anyone who is interested can come here, read the facts and decide for themselves whether or not Y Tylwyth Teg has lied about and stolen from our organization.

Relevant links synopsis:

A scan of our snail mail flyer for our Spring Gathering of the Tribes 1996

A scan of our snail mail flyer for our Autumn Gathering of the Tribes 1996 which was canceled due to a site dispute with Harvest Faire We have been told by former Y Tylwyth Teg members that their 1996 Gathering was canceled, but we have not been able to acquire hardcopy evidence. If you have any we would love to see it :-)

A scan of our snail mail flyer for our Spring Gathering of the Tribes 1997 While we do have copies of Y Tylwyth Teg's snail mail Gathering packet for 1997, we can not post that information here. None of our work is contained in their 1997 snail mail.

Our first Gathering website in Fall 1997

<http://www.OutoftheDark.com/Plagiarized/GatFall1997.html> Y Tylwyth Teg did not have Gathering website in 1997

Our Gathering mass mailing in Fall 1997

<http://www.OutoftheDark.com/Plagiarized/MMFall1997.html> We could not find any evidence of any Y Tylwyth Teg Gathering mass emailings in 1997

Our Gathering website in Spring 1998

<http://www.OutoftheDark.com/Plagiarized/GatSpring1998.html> Y Tylwyth Teg's Gathering website in Spring 1998

<http://www.tylwythteg.com/gathering1.html>

They have removed this site. Ashamed of their old Gathering pages? We do have copies available at our office for viewing.

Our Gathering mass mailing in Spring 1998

<http://www.OutoftheDark.com/Plagiarized/MMSpring1998.html> Y Tylwyth Teg's mass mailing in Spring 1998

<http://www.OutoftheDark.com/Plagiarized/Ytylwythtwits1.html>

Our Gathering mass mailing in Spring 1999

<http://www.OutoftheDark.com/Plagiarized/MMSpring1999.html> Y Tylwyth Teg's mass mailing in Spring 1999

<http://www.OutoftheDark.com/Plagiarized/Ytylwythtwits2.html>

Our Gathering website in Fall 1999

<http://www.OutoftheDark.com/Plagiarized/GatFall1999.html> Y Tylwyth Teg's website in Fall 1999

<http://www.tylwythteg.com/gathering2.html>

They removed this site too. If you would like to see what they are ashamed of, we have copies.

Our Current Gathering website

<http://www.OutoftheDark.com/Gathering/> Y Tylwyth Teg's current website

<http://www.tylwythteg.com/gathering3.html>

These links are to documents that prove that in 1996 we wrote and began using the various phrases that Y Tylwyth Teg stole from us in 1999. A close examination of these links will show how our site has developed over the years as we have added new material. Said examination will also show how Y Tylwyth Teg abruptly changed their format in 1999 and began using the plagiarized phrases.

We truly wish this site was not necessary, but we have been the victim of thieves pure and simple. While we have no desire to create dissension in the Pagan Community, neither are we willing to allow someone to steal our work unchallenged. We will leave it to you the reader to speculate as to why Y Tylwyth Teg stole large portions of our site and redesigned their mailings and website to appear very similar to ours. While we decided that taking Y Tylwyth Teg to court for plagiarizing our site was just not worth the bother once they claimed a "dead person" was responsible for the theft of our material, we are obviously prepared to defend every statement we make here in a court of law should Y Tylwyth Teg take issue with this site.

We believe that the concept of a "Gathering of the Tribes" is a sacred one and we will not allow one lone egotistical group to lay claim to an idea that they did not develop, inspire, or in any way affect outside their own tiny corner of reality. We will continue to use the name "Gathering of the Tribes" for two of our events each year and we fervently hope that others will also continue to hold "Gathering of the Tribes" events all across the nation.

I'm sure that this page will get larger as folks ask questions I haven't thought to answer here. This site shall be our record and account of our public objection to Y Tylwyth Teg's plagiarization of our site, their claim to have "held the first Gathering of the Tribes" and their public accusation that we "stole the name of their Gathering". Hopefully this site has cleared up any questions that you the reader have regarding the "Gathering of the Tribes" or our dispute with Y Tylwyth Teg. If not, email us and the page will get longer.

Thank You,
Betsy Ashby

<http://www.angelfire.com/wv/klanndroen/nithings.html>

15 captures

3 Oct 2002 - 25 Jan 2021

Dec APR Apr

20

2002 2005 2006

About this capture

Y TYLWYTH TEG'S PLAGIARISM

DEAR VISITORS, AND ALL LOVERS OF TRUTH, HONESTY, AND THE OLD WAYS,
PLEASE TAKE NOTICE:

There is a so-called "tradition" of wiccans calling themselves "Y Tylwyth Teg" who are guilty of the most heinous plagiarisms of many fine pagan authors.

These "Y Tylwyth Teg" people, who claim to belong to a "pre-Gardnerian" welsh tradition, with its roots in the "ancient druids" and the "lost continent of Atlantis" (yawn) are in reality nothing but people using obvious Gardnerian material, and a LOT of other plagiarized material, with 'impressive looking' Welsh names stuck on it. 'Taliesin', the man that these people claim their "lineage" or "tradition" from, was an ex-Gardnerian wiccan from Gardner's Hertfordshire Coven, who was active in the 1960's.

These people, and all their other web pages and "branches"- which all go back to a man in Georgia named Bill Wheeler, a.k.a. "Rhuddlwm Gawr", and his wife, Victoria Wheeler, a.k.a. "Cerridwen"- charge hundreds of dollars for people to see their made-up material on the historical and folkloric "Thirteen Treasures of Britain". They charge money (in the form of "suggested donations") for their "Do-it-yourself-through-home-study-Instant-Witch" packets in the mail. They also arrange "erotic vacations" for people, and have been linked to even more exploitive and perverted services, as you can see in the links below.

Finally, these people have plagiarised Robert Cochrane's writings at their websites. Please go to the links below to see the dark Truth about these people, who in our opinion, are the most manipulative and dishonest we have ever seen.

ROBERT COCHRANE'S WORK PLAGIARIZED

If you go to the site below, you will see that the two sections entitled "WHAT IS THE OLD WAY? - GWYDDON, THE WITCHCRAFT OF WALES" and "THE WESTERN MYSTERIES" are DIRECT and OBVIOUS PLAGIARISMS of Robert Cochrane/Roy Bower's two essays entitled "The Faith of the Wise" and "The Craft Today", respectively.

Y Tylwyth Teg's "Dynion Mwyn" page

If you would like to compare Robert Cochrane's actual writings, published in 1964 and 1965, with what has been stolen and plagiarised on the website above, you can find copies of the ORIGINALS at:

"On the Faith of the Wise" by Robert Cochrane, © 1964/65
which is Plagiarized in Y Tylwyth Teg's section entitled ""WHAT IS THE OLD WAY?"

"The Craft Today" by Robert Cochrane © 1964/65
which is Plagiarized in Y Tylwyth Teg's section entitled "THE WESTERN MYSTERIES"

Go Look for yourself! Compare them! It has to be seen to be believed! Robert's Articles were published YEARS ago, and these people claim that the material is theirs!!! We've come to expect this kind of unscrupulous behavior from the con artists that are often to be found in the halls of the New Age world.

We wrote to the "Y Tylwyth Teg" people, and asked and pressured them to give credit where credit was due, or remove the stolen text. They were evasive, slow to act, and finally, under pressure, they added the half-hearted disclaimer you see there now, in which they try to claim that their "Taliesin" had some "ownership" over ROY BOWER'S words (a lie), and to make matters worse, the disclaimer itself only covers the Bowers material in the first of the two sections, "WHAT IS THE OLD WAY?", and fails to give credit for his material found in "THE WESTERN MYSTERIES."

These people are, in our opinion, honorless, nothing villains, who will certainly get what is coming to them for their manipulation and dishonesty. And this is what is "coming to them": the awareness, on the part of the pagan community, of who and what these people REALLY are, and the end of their money-making scheme.

AND FOR A FINAL LAUGHING OUTRAGE:

These SAME people BLATANTLY Plagiarised Robert Cochrane's article entitled "Witches Esbat", which can be found online at

"Witches Esbat" by Robert Cochrane, © 1964/65

Under pressure from US, these Tylwyth Teg people removed their page containing their plagiarized copy of Robert's "Esbat" totally, but you can still get to it at the ARCHIVED copy of that page at:

"A Dynion Mwyn Full Moon Ritual"

UPDATE! (July 1, 2002) Y Tylwyth Teg had managed to remove this page from the Internet Archive where it was being housed. This is further evidence of their guilty attempts to suppress and hide the evidence of their outrageous crimes. We at House Faringdoun Trod managed to find a saved copy of the page and to make it available to you above. We will not allow these people to evade the responsibility for their actions so easily.

Go to the Bottom of the above page and see the "Full Moon Ritual", and compare it to the actual Esbat article published in 1964 by Robert Cochrane. Get ready to roll the floor. These people claim that Robert Cochrane was a "pretend witch" and a "charlatan", and yet, they plagiarize his writings with no shame and with total, malicious intent to deceive others. Can someone explain why they would want to steal the words of a "charlatan" and a "pretend witch" and put their names on it? Why throw accusations at a dead man, destroy his reputation, defame his work, and then try to claim it as your own?? Because they know that it is real and powerful, it has genuine power and insight that they LACK and can NEVER HAVE on their own. And they are greedy and jealous. And now people can see it.

Anyway, these people at "Y Tylwyth Teg" even CHANGED THE NAMES of the people in their plagiarized version of the Esbat article by Cochrane- changed them to the names of people in their SO CALLED "TRADITION"! It's Pathetic!

In truth, all of the material that they have stolen from Robert Cochrane or Any other author is ever-so-slightly altered, just enough to PROVE that this is not a case of accidental plagiarism. They KNEW full well that they were stealing and they STILL KNOW, and refuse to change it. Please, write to them and express your outrage at their blatant dishonesty. They must be called on their dishonorable actions. It's time for honest pagans who respect the work of others to take a STAND.

And don't buy their usual range of excuses- "other people" in "other sister groups" didn't write these things without their knowledge- the "Full Moon Rite" plagiarism was originally from their "mother site" webpage at "Dynion Mwyn". They know full well what

is going on and they refuse to stop it- they are making too much free popularity and money from manipulating and misleading people. This is a profound insult to all decent people.

Go to these links below to see even more evidence of Y Tylwyth Teg plagiarizing other authors, and evidence of other harmful activities they have been linked to:

[Y Tylwyth Teg Stole From Us](#)

[Y Tylwyth Teg Completely Exposed](#)

hosted by Angelfire Search: Angelfire Web by Lycos Search

[Build an Online Photo Album](#) [Try Blogging for FREE](#)

[Back to Faringdoun Hall](#)

<http://www.geocities.com/ferigold/yttfiles/yttothers.html>

6 captures

26 May 2002 - 24 Oct 2009

Oct NOV Aug

19

2002 2003 2009

[About this capture](#)

[Faery Gold](#)

[The Tylwyth Teg Files: Other Examples](#)

[Miscellaneous Citations](#)

[Background](#)

These are a variety of miscellaneous examples from various sites and sources online.

The YTT URLs are current as of 20 Aug 2001. Only representative quotes are cited, but each of these pages has been archived for further study.

[The Examples](#)

Here they are, with likely more to come....

[The Alexandrian BOS](#)

[The Original](#) - <http://www.omphalos.net/bosh/thelaws.html>

1. The Law was made and ordained of old.
2. Law was made for the Wicca, to advise and help in their troubles.
3. The Wicca should give due worship to the gods and obey their will, which they ordain, for it was made for the good of Wicca as the worship of the Wicca is good for the gods. For the gods love the brethren of Wicca.

The Copy - <http://www.tylwythteg.com/WORD/WORDCH08.html>

THE LAWS OF THE CYMRY

These Cymry laws have appeared in several versions. Some are as valid today as a hundred years ago. Others, we use as a guide.

1. The law was created and ordained of old by the gods.
2. The law was created for the Cymry to advise and help them in times of troubles and in their daily lives.
3. The Cymry must give due worship to the gods and obey their will, which is ordained. The worship of the gods is needed to strengthen their power. As the worship of the Gods is good for the Cymry, so it is good for the gods to give their power to the Cymry, for the gods love the Cymry.

Earthshamans' Herbology Lesson

The Original - <http://members.tripod.com/earthshamans/lesson12.htm>

Historically, plants have been the primary source of medicine for people of every culture. Healing plants were mentioned in the Bible, and in other historical literature. Plants that were used as medicines were referred to as herbs over 4000 years ago by European and the Mediterranean cultures, hence the word herb, being a derivation of herbe and the Latin word, herba.

The Copy - <http://www.tylwythteg.com/herbology.html>

Historically, plants have been the primary source of medicine for people of every culture. Healing plants were mentioned in the Bible, and in other historical literature. Plants that were used as medicines were referred to as herbs over 4000 years ago by European and the Mediterranean cultures, hence the word herb, being a derivation of herbe and the Latin word, herba.

Phil Hansford's Magick 101 Course, Copyright 1986

The Original - <http://www.omphalos.net/files/magick/MAGICK06.TXT>

A psychic who can see the aura is supposed to be able to determine that persons emotional state. Thus psychic frauds can have a marvelous time with auras. One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the students clothes!

The Copy - <http://www.tylwythteg.com/WORD/WORDCH06.html>

A psychic who can see the aura is supposed to be able to determine that persons emotional state. Thus psychic frauds can have a marvelous time with auras.

One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the students clothes! "

Britannia.com's "The Sacred Places of Wales"

The Original - <http://www.britannia.com/wales/sacred/sac12.html>

The ambition of King Edward was to unite the whole of the island of Britain under his kingship, and this meant he had ultimately to conquer Wales and Scotland. Prince Llewelyn had somehow manage to form a unified Wales under his leadership, but faced formidable problems in holding together all the quarrelsome parts of his kingdom. This mean that Edward's task was much easier than perhaps expected, considering the early defeats that the Welsh armies inflicted upon the invading English, not used to fighting in mountainous terrain. There was much resistance to Llewelyn's authority among many of the minor Welsh princes (forever quarreling among themselves) as well as from the semi-independent lords of the Marches.

The Copy - <http://www.tylwythteg.com/tylluan.html> (near bottom)

The ambition of King Edward was to unite the whole of the island of Britain under his kingship and this meant he had ultimately to conquer Wales and Scotland. Llewelyn's own formidable problems made the task a much easier one than was perhaps expected, considering the early defeats that the Welsh armies inflicted upon the invading English, not used to fighting in mountainous terrain. Resistance to Llewelyn's authority also surfaced among many of the minor Welsh princes as well as on the Marches.

WITCHES' ESBAT by Robert Cochrane/Roy Bowers, Copyright 1964, 1965

The Original -

http://1734.net/magick/news/free/stores/reading_room/1734/witches_esbat.html or

<http://www.metista.com/1734/witchesesbat.html>

IT IS COLD, the damp grass steaming mist upwards to the moon as we walk across the fields to the caves. Across the hills, somewhere towards the west, a dog fox barks defiance at we intruders of the night world. In the silent world of Hecate, a billion insects spin their small webs of destiny. We feel like invaders from a more brilliant age, treading carefully, threading our way in silence past the still hedge rows. The cauldron in Peter's haversack rings faintly as one of the knives strike against it. He stops and shifts the weight slightly, then points upwards towards the looming hill. The wind clatters a few leaves upon the trees as we begin the ascent to the caves.

The Copy - <http://www.tylwythteg.com/tylluan.html> (bottom of the page)

A DYNION MWYN FULL MOON RITUAL

It was cold and damp. A foggy Mist spiraled around our bodies as we moved swiftly across the field toward cave. Somewhere towards the west, a dog barked defiantly as we intruded into his world. In this silent world of Cerridwen, a million insects crawled over the grass and hedges and we felt like invaders as we quietly threaded our way through this noisy world of chirps and chitters. The cauldron in Jacobs' haversack rang faintly as one of the Athames struck against the side. He stopped and shifted the weight slightly, then pointed upwards along a path that wound towards the looming hill. The

wind scattered a few leaves from the trees as we begin the climb to the cave.

Ye Olde DragonQuest Page, Article by Andrew South

The Original - <http://www.geocities.com/TimesSquare/Portal/7471/DQ/rmsu/dqfey.html>

THE COLLEGE OF FEY MAGICS

The College of Fey Magics is the wild form of magic practised by beings that dwell in places where magical forces are concentrated. Known collectively to humans as "fairies" or "faerie folk", these creatures include brownies, dryads, elves, fossergrims, leprechauns, nixies, nymphs, pixies, satyrs and sylphs. These beings tend to be highly reclusive, and typically have little truck with mankind and other such races. Many of the Faerie Folk are merely shy, but others seem to actively dislike humans, and will go out of their way to make their lives miserable. This gulf between the Faerie Folk and humankind means that adepts of this College are almost exclusively Faerie Folk. Unless a suitable reason can be found, the GM should ensure that player character membership in this College is limited to the races listed above.

The Copy - <http://www.tylwythteg.com/bos039234/bos09.html>

[NOTE: This page was current as of 06 Aug 2001, but has since been moved or removed.]

The following document was collected and prepared by Taliesin enion Vawr Sept 12, 1982 for a workshop describing the fairie folk and their powers.

FAERIE MAGICKAL POWERS

Fey Magick is the wild form of magick practised by the Faerie Folk of Y Tylwyth Teg and bestowed upon them by the beings that dwell in places where magical forces are concentrated. Known collectively to humans as "fairies" or "faerie folk", these creatures include brownies, dryads, elves, leprechauns, nixies, nymphs, pixies, satyrs and sylphs. These beings tend to be highly reclusive, and typically have little to do with mankind and other such races. Many of the Faerie Folk are merely shy, but others seem to actively dislike humans, and will go out of their way to make their lives miserable. If one acquires these powers, he or she is doubly blessed, once by Dynion Mwyn and once by the Folk.

Robert Gunn's Welsh History Page, 1997-99 RMG

The Original - <http://members.aol.com/skyewrites/cymru.html>

The Cymry or Cymru -- The Welsh

From the desk of -- Skyelander@Scotlandmail.com

The history of early medieval Wales is bedeviled by the lack of contemporary written and pictorial sources. As a result there are long periods of time where we know little or nothing about large areas of Wales.

This problem is compounded by the tendency of some of the earlier modern historians to retrospectively apply evidence from later medieval. Wales e.g. the Laws of Hywel Dda (died 949) which first occur in thirteenth century copies of twelfth century manuscripts. While most historians agree that these laws must contain an element of earlier material, it is difficult to assess the precise amount. It is virtually impossible to tell which laws are twelfth century and which are earlier.

[and following]

The Copy - <http://www.tylwythteg.com/dynionmwyn/dynionmwyn23.html>

THE CYMRU

The history of early Wales is bedeviled by the lack of contemporary written and pictorial sources. As a result there are long periods of time where we know little or nothing about large areas of Wales. This problem is compounded by the tendency of some of the earlier modern historians to retrospectively apply evidence from later medieval Wales, which first occur in thirteenth century copies of twelfth century manuscripts.

There was also a tendency among some earlier historians to apply the contemporary evidence from other Celtic nations to the Welsh, wrongly believing that there was a "common" Celtic society sharing the same attitudes and institutions. The Celtic peoples considered themselves to be individual tribes, and not part of some greater "Celtic" nation. The Welsh thought of themselves as Cymry or Britons. The Irish thought of themselves as Gael, etc.

To understand Welsh Witchcraft, it is therefore necessary to understand the heritage and culture of the Welsh prior to the thirteenth century.

[and following]

And Last But Not Least

See the sourcecode of this page: <http://www.tylwythteg.com/plagerize.html>.

Here is a bit of commentary by a Faery Gold correspondent:

** As is often the case, I view the source code for YTT web pages. The "PLAGERIZE" page mentioned above contained the following information (in the original coding, the character "<" has been replaced by "[" in the quotation, in order to not confuse HTML mail readers):

```
"[base HREF="http://www.pagan.drak.net/caeravalon/"> [meta name="description" content="A Celtic-based Coven located in Toronto, Canada offering open circles for all the Pagan festivals."> [meta name="keywords" content="Wicca, church, coven, goddess, pagan, Celtic, Eclectic, spirituality, ritual, ministry, Canada, Ontario, Toronto, religion, witchcraft, witch, god, education, spells">
```

Now why on earth would a page written by a "legal representative" (who can't spell the word "plagiarize") for a church in Georgia, USA contain source code from a coven in Toronto, Canada? I'll leave that to you to chew on.

Faery Gold | YTT Files | Example 1 | Example 2 | Example 3 | Example 4 | Example 5 | Misc Examples

1

<http://www.geocities.com/ferigold/yttfiles/yttallsites.html>

3 captures

28 Apr 2003 - 24 Oct 2009

Mar APR Sep

28

2002 2003 2009

About this capture

Faery Gold

The Tylwyth Teg Files: Appendix

Comprehensive Index

Background

This is a listing of all sites or pages known to date to have been copied, quoted, or plagiarized within pages on the Y Tylwyth Teg website. These sites range from well known authors and Faery priestesses to obscure gaming supplements and pre-internet documents archived on various web sites. Due to volume, for now we shall leave it as an exercise for the reader to find these materials on the YTT site... almost as fun as an Easter Egg hunt! :-)

Happy Hunting

Faery Gold

The Index

Here they are, with likely more to come....

The Alexandrian BOS

<http://www.omphalos.net/bosh/thelaws.html>

Atlantis Checklist

<http://www.atlan.org/articles/checklist/>

Beaufort House Association BTW Directory

<http://www.geocities.com/SoHo/5756/tradlist.html>

Britannia.com's "The Sacred Places of Wales"

<http://www.britannia.com/wales/sacred/sac12.html>

Caer Avalon Coven Homepage(HTML sourcecode)

<http://www.pagan.drak.net/caeravalon>

Celtic Animal Allies by Wolddancer

<http://members.tripod.com/~Wolddancer/index17.html>

Celtic History by Duncan McLeod

<http://homepages.paradise.net.nz/dlmcleod/celtic.html>

College of Fey Magics by Andrew South (Ye Olde DragonQuest Page)

<http://www.geocities.com/TimesSquare/Portal/7471/DQ/rmsu/dqfey.html>

Earthshamans' Herbology Lesson
<http://members.tripod.com/earthshamans/lesson12.htm>
Faerie Tradition and the 3rd Road by Francesca De Grandis
<http://www.well.com/user/zthirdrd/FT&3.html>
The Faery Tradition by Anna Korn
<http://www.cog.org/wicca/trads/faery.html>
Phil Hansford's Magick 101 Course (1986)
<http://www.omphalos.net/files/magick/MAGICK06.TXT>
The "Road to Faerie" Site
<http://www.geocities.com/Athens/Rhodes/5569/>
Robert Gunn's Welsh History Page (1997-99)
<http://members.aol.com/skyewrites/cymru.html>
So You Want To Be A Witch by Janet Farrar and Gavin Bone
<http://gofree.indigo.ie/~wicca/soyou.htm>
WITCHES' ESBAT by Robert Cochrane/Roy Bowers (1964, 1965)
http://1734.net/magick/news/free/stores/reading_room/1734/witches_esbat.html or
<http://www.metista.com/1734/witchesesbat.html>
The Witches' Sabbats - The Mike Nichols Home Page
<http://www.geocities.com/Athens/Forum/7280/>
Faery Gold | YTT Files

1

<http://users.drak.net/ravon/GALLERY.HTML>

24 captures

13 Oct 1999 - 3 Mar 2006

Dec APR Mar

11

2003 2005 2006

About this capture
DrakNet Web Hosting
12129 RR 620 North, Suite 501, Austin, Texas 78750 1-866-DRAKNET
Home
Page

Shared
Hosting Reseller
Plans \$36 Annual
Intro Account Dedicated
Servers Submit
Support Ticket

OFFERINGS

Virtual Domains
Reseller Plans
Dedicated Servers

Outsourced Support
Domain Names
Site Templates
Contact Sales

S U P P O R T
Quick Start Guide
Docs & Demos
FAQs
OmniEdit®
Contact Support

M A K E M O N E Y
Affiliate Program
Merchant Accounts
Sell Merchant Accounts
Contact Sales

P A Y M O N E Y
Billing Login
Change CC On File
Make CC Payment
Electronic Check
PayPal
Contact Billing

O R D E R
Virtual Hosting
Account Reseller
Block Reseller
Dedicated Server
SSL Cert
Contact Sales

About Us
DrakNet Status
DrakNet Blog
whois
Company Principles
MoveOn.org

Buy Blue

our bumper stickers say:
reload for another

Woops!

This is a standard message from your browser indicating that the file trying to be accessed doesn't exist or isn't available; basically it means you have hit a dead end - but maybe it's providence, because you found us instead and there are no accidents! If you hosted with DrakNet, you could create your own cutesy custom 404 error message! Include the first line of our 404 Charge below in your comments, and get the first year registration of your domain name for free!

Charge of the 404 Error Goddess

Listen to the words of the Missing Page. I who of old was also called among men 404, Error, Broken Link, screw up, bad page, missing file, "Damn it, where the hell did it go?" and by many other names. At mine altars the youth of various college computer departments across the world made due sacrifice.

Whenever ye shall work on a particular web site, once in the month, and better it be when the Moon is Full and while drinking beverages rich in caffiene, then shall ye gather around the computer and run a link checker to ensure that I will never trouble thee. I, who am the ruler of all neglected web sites and poorly coded home pages. There shall ye gather, ye who are fain to master the test of navigation, yet have not yet won its deepest secrets: to these I will hide as they find that which is broken and code thy site until it is whole again.

And your site shall be free from errors; and as a sign that they be really free, ye shall never, ever use animated background; and ye shall code, ftp, edit, create and write, all to stave off my curse. For mine is the sign of uncaring hands, and mine also is joy of trial and error, for my law is the error.

Keep pure your code, strive ever towards cross-platform compatibility, and let naught stop you or turn you aside. For mine is the password protected door which opens upon the secret mysteries via the .htaccess file as well as the errors of missing pages and overloaded servers, and the no DNS entry error, which is the sign of web site Armageddon.

Home
Page

Shared
Hosting Reseller
Plans \$36 Annual
Intro Account Dedicated
Servers Submit
Support Ticket

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<http://www.outofthedark.com/Plagiarized/Sexsites.html>

68 captures

2 Nov 2001 - 4 Oct 2024

Jan FEB Apr

11

2003 2005 2006

About this capture

Why would a Pagan website promote sex tours to Thailand?

The page was called "Take a Vacation of a Lifetime" and it included a link to "The Man Tour" located at <http://www.themantour.com/>

The site was exposed on several public Pagan lists and removed after much hue and cry. The reference to "the Sodom and Gammora" of Thailand was still on their main page under "Romantic Getaways" as of August 17, 2001.

These quotes were taken directly off the Y Tylwyth Teg page:

" If you are a young to middle aged male, a swinging couple or a bisexual female, everyone knows what you are here for; sex, sex, and more sex, in any and every variety The most notorious part of town, known as "the strip", is in the central part of Pattaya. At night, this is where Pattaya shows off and strips off, in the glare of neon-light gaudiness, with dozens of bars, discos, and massage parlors, and hundreds of young girls cruising the streets looking to meet western men..... There is really nothing else quite like it in all of Asia....You may be horrified or thrilled, depending on your interests, but you cannot but help being amazed by this one-of-a-kind beach town."

"I have been traveling to Asia, mostly to Thailand, for the past 17 years; taking groups of men (ages 25 - 60) with me for more than 10 years. I personally guarantee that we will see to it that all your fantasies with women are fulfilled, no matter how elaborate. You go with us because we teach you how to fit in and where to go to get what you want. We even guarantee this..... If one of the women you meet, is someone you want to take home and marry, then we'll help facilitate a fiancée or marriage visa for you to return home with her."

This is a direct quote from the "Man Tours" site that was promoted by Y Tylwyth Teg:

http://www.themantour.com/Tour_Hi-lites.htm

What our tour to Thailand.....

DOES NOT have:

Bitches

Blondes

Attitudes

DOES have:

Beautiful Asian Women

Beautiful Beaches

Non Stop Night Life

Head Games
Girls that say "NO"
Fat Chicks

Friendly Smiling Happy Girls
Great Tasting Cheap Beer
Water sports, Gold, Gems + +

OK, we know what "smiling happy girls", "watersports", and "gold" are code for, but if anyone knows what "Gems" translates to on the Prevert's Secret Decoder Ring please email us and clue us in?

We find Y Tylwyth Teg's promotion of sex tours to Thailand and other locations where women and children are degraded and used for sexual purposes disgusting.

If you type the key phrase "Sodom and Gammora By the Sea" from the Thailand Man Tour ad into the Lycos search engine

http://lycospro.lycos.com/srchpro/?aloc=sb_init_content&first=1&lpv=1&query=Sodom+and+Gomorra+By+the+Sea&t=phrase&type=advwebsites&x=35&y=10

....three of the four hits are to Y Tylwyth Teg pages.

4 Web sites were found in 0.1340 seconds during an Advanced Search of All the Web

1.CELTIC SACRED SEX & TANTRA RESOURCES - This the sacred sex homepage with a link

to sacred sex and tantra sites. You will findMagick here. You will find Nature here. You will find the love of the God and Goddess.
<http://www.tylwythteg.com/sslinks.html>

2.Vacation of a lifetime - Take a Vacation of a Lifetime!!! Home | Church of Y Tylwyth Teg | Bangor Institute | Camelot-of-the-Woods | Camelot Press, LTD. | What is the Wheel of the Year? | Sword of Dyrnwyn Newsletter | Gatheri
<http://www.tylwythteg.com/vacation2.html>

3.Guestbook - johnny - I just heard the bunnymen have laid down 10 tracks for a new release.

They have 3 more to mix. ?Will says it is a "guitar based record" (which you should like). If you want more info on it,
<http://www.themansions.net/Guestbook/guestbook00.html>

4.Camelot Erotic Getaways - This is a vacation and romantic getaway page Plan trips and tours

of far off places. Take a cruise or make a reservation at a wonderful hotel
<http://www.tylwythteg.com/vacation/vacation3.html>

Since when did it become Pagan to sexually exploit starving women and children in

Thailand....or anywhere else for that matter? What do Y Tylwyth Teg's "Camelot Erotic Getaways" have to do with being Pagan? Why is Y Tylwyth Teg giving this kind of ammunition to the Fundies?

Learn More About the Exploitation of Women and Children in Thailand:

CAPCAT The Coalition Against Prostitution, Child Abuse & Trafficking
<http://www.capcat.ksc.net/>
has a great deal of information regarding sex tours to Thailand.

"Broken Bud" issued an excellent report regarding the "marketing children for prostitution and the buying and selling and trafficking children from country to country for prostitution and pornography."
<http://www.lib.berkeley.edu/~aspalari/bud/>

From Daughters Education Program of CAPCAT
<http://www.hartford-hwp.com/archives/54/075.html>
"For the previous 10 to 20 years the Thai sex industry had been developing into a highly lucrative commercial industry. This gave rise to the debt-bondage deals and systematic exploitation of poor families with available daughters. The demand for child prostitutes grew as AIDS became more threatening and people believed younger girls would be safer. The belief that sex with a child is rejuvenating and the publicity of Thailand as a sex- tour destination for paedophiles and all clients contributed to the thriving trade in young girls"

<http://www.angelfire.com/wv/klanndroen/nithings.html>
15 captures
3 Oct 2002 - 25 Jan 2021
Dec APR Apr
20
2002 2005 2006

About this capture

Y TYLWYTH TEG'S PLAGIARISM

DEAR VISITORS, AND ALL LOVERS OF TRUTH, HONESTY, AND THE OLD WAYS,
PLEASE TAKE NOTICE:

There is a so-called "tradition" of wiccans calling themselves "Y Tylwyth Teg" who are guilty of the most heinous plagiarisms of many fine pagan authors.

These "Y Tylwyth Teg" people, who claim to belong to a "pre-Gardnerian" welsh tradition, with its roots in the "ancient druids" and the "lost continent of Atlantis" (yawn) are in reality nothing but people using obvious Gardnerian material, and a LOT of other plagiarized material, with 'impressive looking' Welsh names stuck on it. 'Taliesin', the man that these people claim their "lineage" or "tradition" from, was an ex-Gardnerian wiccan from Gardner's Hertfordshire Coven, who was active in the 1960's.

These people, and all their other web pages and "branches"- which all go back to a man in Georgia named Bill Wheeler, a.k.a. "Rhuddlwm Gawr", and his wife, Victoria Wheeler, a.k.a. "Cerridwen"- charge hundreds of dollars for people to see their made-up material on the historical and folkloric "Thirteen Treasures of Britain". They charge money (in the form of "suggested donations") for their "Do-it-yourself-through-home-study-Instant-Witch" packets in the mail. They also arrange "erotic vacations" for people, and have been linked to even more exploitive and perverted services, as you can see in the links below.

Finally, these people have plagiarised Robert Cochrane's writings at their websites. Please go to the links below to see the dark Truth about these people, who in our opinion, are the most manipulative and dishonest we have ever seen.

ROBERT COCHRANE'S WORK PLAGIARIZED

If you go to the site below, you will see that the two sections entitled "WHAT IS THE OLD WAY? - GWYDDON, THE WITCHCRAFT OF WALES" and "THE WESTERN MYSTERIES" are DIRECT and OBVIOUS PLAGIARISMS of Robert Cochrane/Roy Bower's two essays entitled "The Faith of the Wise" and "The Craft Today", respectively.

Y Tylwyth Teg's "Dynion Mwyn" page

If you would like to compare Robert Cochrane's actual writings, published in 1964 and 1965, with what has been stolen and plagiarised on the website above, you can find copies of the ORIGINALS at:

"On the Faith of the Wise" by Robert Cochrane, © 1964/65
which is Plagiarized in Y Tylwyth Teg's section entitled ""WHAT IS THE OLD WAY?"

"The Craft Today" by Robert Cochrane © 1964/65
which is Plagiarized in Y Tylwyth Teg's section entitled "THE WESTERN MYSTERIES"

Go Look for yourself! Compare them! It has to be seen to be believed! Robert's Articles were published YEARS ago, and these people claim that the material is theirs!!! We've come to expect this kind of unscrupulous behavior from the con artists that are often to be found in the halls of the New Age world.

We wrote to the "Y Tylwyth Teg" people, and asked and pressured them to give credit where credit was due, or remove the stolen text. They were evasive, slow to act, and finally, under pressure, they added the half-hearted disclaimer you see there now, in which they try to claim that their "Taliesin" had some "ownership" over ROY BOWER'S words (a lie), and to make matters worse, the disclaimer itself only covers the Bowers material in the first of the two sections, "WHAT IS THE OLD WAY?", and fails to give credit for his material found in "THE WESTERN MYSTERIES."

These people are, in our opinion, honorless, nothing villains, who will certainly get what is coming to them for their manipulation and dishonesty. And this is what is "coming to them": the awareness, on the part of the pagan community, of who and what these people REALLY are, and the end of their money-making scheme.

AND FOR A FINAL LAUGHING OUTRAGE:

These SAME people BLATANTLY Plagiarised Robert Cochrane's article entitled "Witches Esbat", which can be found online at

"Witches Esbat" by Robert Cochrane, © 1964/65

Under pressure from US, these Tylwyth Teg people removed their page containing their plagiarized copy of Robert's "Esbat" totally, but you can still get to it at the ARCHIVED copy of that page at:

"A Dynion Mwyn Full Moon Ritual"

UPDATE! (July 1, 2002) Y Tylwyth Teg had managed to remove this page from the Internet Archive where it was being housed. This is further evidence of their guilty attempts to suppress and hide the evidence of their outrageous crimes. We at House Faringdoun Trod managed to find a saved copy of the page and to make it available to

you above. We will not allow these people to evade the responsibility for their actions so easily.

Go to the Bottom of the above page and see the "Full Moon Ritual", and compare it to the actual Esbat article published in 1964 by Robert Cochrane. Get ready to roll the floor. These people claim that Robert Cochrane was a "pretend witch" and a "charlatan", and yet, they plagiarize his writings with no shame and with total, malicious intent to deceive others. Can someone explain why they would want to steal the words of a "charlatan" and a "pretend witch" and put their names on it? Why throw accusations at a dead man, destroy his reputation, defame his work, and then try to claim it as your own?? Because they know that it is real and powerful, it has genuine power and insight that they LACK and can NEVER HAVE on their own. And they are greedy and jealous. And now people can see it.

Anyway, these people at "Y Tylwyth Teg" even CHANGED THE NAMES of the people in their plagiarized version of the Esbat article by Cochrane- changed them to the names of people in their SO CALLED "TRADITION"! It's Pathetic!

In truth, all of the material that they have stolen from Robert Cochrane or Any other author is ever-so-slightly altered, just enough to PROVE that this is not a case of accidental plagiarism. They KNEW full well that they were stealing and they STILL KNOW, and refuse to change it. Please, write to them and express your outrage at their blatant dishonesty. They must be called on their dishonorable actions. It's time for honest pagans who respect the work of others to take a STAND.

And don't buy their usual range of excuses- "other people" in "other sister groups" didn't write these things without their knowledge- the "Full Moon Rite" plagiarism was originally from their "mother site" webpage at "Dynion Mwyn". They know full well what is going on and they refuse to stop it- they are making too much free popularity and money from manipulating and misleading people. This is a profound insult to all decent people.

Go to these links below to see even more evidence of Y Tylwyth Teg plagiarizing other authors, and evidence of other harmful activities they have been linked to:

Y Tylwyth Teg Stole From Us

Y Tylwyth Teg Completely Exposed

hosted by Angelfire Search: Angelfire Web by Lycos Search

Build an Online Photo Album Try Blogging for FREE

Back to Faringdoun Hall

<http://www.twoheadedcat.com/>
196 captures
30 Nov 2001 - 26 Sep 2025
Dec FEB Mar
11
2004 2005 2006

About this capture
Issue 22, Volume 4
UPDATED: 02/07/2005

TwoHeadedCat - Picture this.

WARNING: This site contains language and ideas your elected officials do not feel you are mature enough to handle. If you are either a small child or have a problem with adults thinking and writing from the heart and sometimes cursing and using words not deemed ready for Prime Time go somewhere else.

It is customary to give you a link to somewhere else you can safely flee to. We won't. You found your way here, you can find your own way out. Yer on yer own this time, Bucko. The rest of you? Click the pretty picture above to come on in and grab a seat, the revolution begins in 5.

<http://www.angelfire.com/wv/clanndroen/nithings.html>
15 captures
3 Oct 2002 - 25 Jan 2021
Dec APR Apr
20
2002 2005 2006

About this capture

Y TYLWYTH TEG'S PLAGIARISM

DEAR VISITORS, AND ALL LOVERS OF TRUTH, HONESTY, AND THE OLD WAYS,
PLEASE TAKE NOTICE:

There is a so-called "tradition" of wiccans calling themselves "Y Tylwyth Teg" who are guilty of the most heinous plagiarisms of many fine pagan authors.

These "Y Tylwyth Teg" people, who claim to belong to a "pre-Gardnerian" welsh tradition, with its roots in the "ancient druids" and the "lost continent of Atlantis" (yawn) are in reality nothing but people using obvious Gardnerian material, and a LOT of other plagiarized material, with 'impressive looking' Welsh names stuck on it. 'Taliesin', the man that these people claim their "lineage" or "tradition" from, was an ex-Gardnerian wiccan from Gardner's Hertfordshire Coven, who was active in the 1960's.

These people, and all their other web pages and "branches"- which all go back to a man in Georgia named Bill Wheeler, a.k.a. "Rhuddlwm Gawr", and his wife, Victoria Wheeler, a.k.a. "Cerridwen"- charge hundreds of dollars for people to see their made-up material on the historical and folkloric "Thirteen Treasures of Britain". They charge money (in the form of "suggested donations") for their "Do-it-yourself-through-home-study-Instant-Witch" packets in the mail. They also arrange "erotic vacations" for people, and have been linked to even more exploitive and perverted services, as you can see in the links below.

Finally, these people have plagiarised Robert Cochrane's writings at their websites. Please go to the links below to see the dark Truth about these people, who in our opinion, are the most manipulative and dishonest we have ever seen.

ROBERT COCHRANE'S WORK PLAGIARIZED

If you go to the site below, you will see that the two sections entitled "WHAT IS THE OLD WAY? - GWYDDON, THE WITCHCRAFT OF WALES" and "THE WESTERN MYSTERIES" are DIRECT and OBVIOUS PLAGIARISMS of Robert Cochrane/Roy Bower's two essays entitled "The Faith of the Wise" and "The Craft Today", respectively.

Y Tylwyth Teg's "Dynion Mwyn" page

If you would like to compare Robert Cochrane's actual writings, published in 1964 and 1965, with what has been stolen and plagiarised on the website above, you can find

copies of the ORIGINALS at:

"On the Faith of the Wise" by Robert Cochrane, © 1964/65
which is Plagiarized in Y Tylwyth Teg's section entitled ""WHAT IS THE OLD WAY?"

"The Craft Today" by Robert Cochrane © 1964/65
which is Plagiarized in Y Tylwyth Teg's section entitled "THE WESTERN MYSTERIES"

Go Look for yourself! Compare them! It has to be seen to be believed! Robert's Articles were published YEARS ago, and these people claim that the material is theirs!!! We've come to expect this kind of unscrupulous behavior from the con artists that are often to be found in the halls of the New Age world.

We wrote to the "Y Tylwyth Teg" people, and asked and pressured them to give credit where credit was due, or remove the stolen text. They were evasive, slow to act, and finally, under pressure, they added the half-hearted disclaimer you see there now, in which they try to claim that their "Taliesin" had some "ownership" over ROY BOWER'S words (a lie), and to make matters worse, the disclaimer itself only covers the Bowers material in the first of the two sections, "WHAT IS THE OLD WAY?", and fails to give credit for his material found in "THE WESTERN MYSTERIES."

These people are, in our opinion, honorless, nothing villains, who will certainly get what is coming to them for their manipulation and dishonesty. And this is what is "coming to them": the awareness, on the part of the pagan community, of who and what these people REALLY are, and the end of their money-making scheme.

AND FOR A FINAL LAUGHING OUTRAGE:

These SAME people BLATANTLY Plagiarised Robert Cochrane's article entitled "Witches Esbat", which can be found online at

"Witches Esbat" by Robert Cochrane, © 1964/65

Under pressure from US, these Tylwyth Teg people removed their page containing their plagiarized copy of Robert's "Esbat" totally, but you can still get to it at the ARCHIVED copy of that page at:

"A Dynion Mwyn Full Moon Ritual"

UPDATE! (July 1, 2002) Y Tylwyth Teg had managed to remove this page from the Internet Archive where it was being housed. This is further evidence of their guilty attempts to suppress and hide the evidence of their outrageous crimes. We at House

Faringdoun Trod managed to find a saved copy of the page and to make it available to you above. We will not allow these people to evade the responsibility for their actions so easily.

Go to the Bottom of the above page and see the "Full Moon Ritual", and compare it to the actual Esbat article published in 1964 by Robert Cochrane. Get ready to roll the floor. These people claim that Robert Cochrane was a "pretend witch" and a "charlatan", and yet, they plagiarize his writings with no shame and with total, malicious intent to deceive others. Can someone explain why they would want to steal the words of a "charlatan" and a "pretend witch" and put their names on it? Why throw accusations at a dead man, destroy his reputation, defame his work, and then try to claim it as your own?? Because they know that it is real and powerful, it has genuine power and insight that they LACK and can NEVER HAVE on their own. And they are greedy and jealous. And now people can see it.

Anyway, these people at "Y Tylwyth Teg" even CHANGED THE NAMES of the people in their plagiarized version of the Esbat article by Cochrane- changed them to the names of people in their SO CALLED "TRADITION"! It's Pathetic!

In truth, all of the material that they have stolen from Robert Cochrane or Any other author is ever-so-slightly altered, just enough to PROVE that this is not a case of accidental plagiarism. They KNEW full well that they were stealing and they STILL KNOW, and refuse to change it. Please, write to them and express your outrage at their blatant dishonesty. They must be called on their dishonorable actions. It's time for honest pagans who respect the work of others to take a STAND.

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Y Tylwyth Teg Stole From Us

Y Tylwyth Teg Completely Exposed

hosted by Angelfire Search: Angelfire Web by Lycos Search

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Back to Faringdoun Hall

<http://www.geocities.com/ferigold/yttfiles/yttothers.html>

6 captures

26 May 2002 - 24 Oct 2009

Oct NOV Aug

19

2002 2003 2009

About this capture

Faery Gold

The Tylwyth Teg Files: Other Examples

Miscellaneous Citations

Background

These are a variety of miscellaneous examples from various sites and sources online.

The YTT URLs are current as of 20 Aug 2001. Only representative quotes are cited, but each of these pages has been archived for further study.

The Examples

Here they are, with likely more to come....

The Alexandrian BOS

The Original - <http://www.omphalos.net/bosh/thelaws.html>

1. The Law was made and ordained of old.

2. Law was made for the Wicca, to advise and help in their troubles.

3. The Wicca should give due worship to the gods and obey their will, which they ordain, for it was made for the good of Wicca as the worship of the Wicca is good for the gods. For the gods love the brethren of Wicca.

The Copy - <http://www.tylwythteg.com/WORD/WORDCH08.html>

THE LAWS OF THE CYMRY

These Cymry laws have appeared in several versions. Some are as valid today as a hundred years ago. Others, we use as a guide.

1. The law was created and ordained of old by the gods.

2. The law was created for the Cymry to advise and help them in times of troubles and

in their daily lives.

3. The Cymry must give due worship to the gods and obey their will, which is ordained. The worship of the gods is needed to strengthen their power. As the worship of the Gods is good for the Cymry, so it is good for the gods to give their power to the Cymry, for the gods love the Cymry.

Earthshamans' Herbology Lesson

The Original - <http://members.tripod.com/earthshamans/lesson12.htm>

Historically, plants have been the primary source of medicine for people of every culture. Healing plants were mentioned in the Bible, and in other historical literature. Plants that were used as medicines were referred to as herbs over 4000 years ago by European and the Mediterranean cultures, hence the word herb, being a derivation of herbe and the Latin word, herba.

The Copy - <http://www.tylwythteg.com/herbology.html>

Historically, plants have been the primary source of medicine for people of every culture. Healing plants were mentioned in the Bible, and in other historical literature. Plants that were used as medicines were referred to as herbs over 4000 years ago by European and the Mediterranean cultures, hence the word herb, being a derivation of herbe and the Latin word, herba.

Phil Hansford's Magick 101 Course, Copyright 1986

The Original - <http://www.omphalos.net/files/magick/MAGICK06.TXT>

A psychic who can see the aura is supposed to be able to determine that persons emotional state. Thus psychic frauds can have a marvelous time with auras. One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the students clothes!

The Copy - <http://www.tylwythteg.com/WORD/WORDCH06.html>

A psychic who can see the aura is supposed to be able to determine that persons emotional state. Thus psychic frauds can have a marvelous time with auras. One deluded psychic taught a class I attended in which he performed instant psychoanalysis on the basis of the supposed aura. It was obvious that he was actually observing after images from the students clothes! "

Britannia.com's "The Sacred Places of Wales"

The Original - <http://www.britannia.com/wales/sacred/sac12.html>

The ambition of King Edward was to unite the whole of the island of Britain under his kingship, and this meant he had ultimately to conquer Wales and Scotland. Prince Llewelyn had somehow manage to form a unified Wales under his leadership, but faced formidable problems in holding together all the quarrelsome parts of his kingdom. This mean that Edward's task was much easier than perhaps expected, considering the early defeats that the Welsh armies inflicted upon the invading English, not used to fighting in mountainous terrain. There was much resistance to Llewelyn's authority among many of the minor Welsh princes (forever quarreling among themselves) as well as from the

semi-independent lords of the Marches.

The Copy - <http://www.tylwythteg.com/tylluan.html> (near bottom)

The ambition of King Edward was to unite the whole of the island of Britain under his kingship and this meant he had ultimately to conquer Wales and Scotland. Llewelyn's own formidable problems made the task a much easier one than was perhaps expected, considering the early defeats that the Welsh armies inflicted upon the invading English, not used to fighting in mountainous terrain. Resistance to Llewelyn's authority also surfaced among many of the minor Welsh princes as well as on the Marches.

WITCHES' ESBAT by Robert Cochrane/Roy Bowers, Copyright 1964, 1965

The Original -

http://1734.net/magick/news/free/stores/reading_room/1734/witches_esbat.html or

<http://www.metista.com/1734/witchesesbat.html>

IT IS COLD, the damp grass steaming mist upwards to the moon as we walk across the fields to the caves. Across the hills, somewhere towards the west, a dog fox barks defiance at we intruders of the night world. In the silent world of Hecate, a billion insects spin their small webs of destiny. We feel like invaders from a more brilliant age, treading carefully, threading our way in silence past the still hedge rows. The cauldron in Peter's haversack rings faintly as one of the knives strike against it. He stops and shifts the weight slightly, then points upwards towards the looming hill. The wind clatters a few leaves upon the trees as we begin the ascent to the caves.

The Copy - <http://www.tylwythteg.com/tylluan.html> (bottom of the page)

A DYNION MWYN FULL MOON RITUAL

It was cold and damp. A foggy Mist spiraled around our bodies as we moved swiftly across the field toward cave. Somewhere towards the west, a dog barked defiantly as we intruded into his world. In this silent world of Cerridwen, a million insects crawled over the grass and hedges and we felt like invaders as we quietly threaded our way through this noisy world of chirps and chitters. The cauldron in Jacobs' haversack rang faintly as one of the Athames struck against the side. He stopped and shifted the weight slightly, then pointed upwards along a path that wound towards the looming hill. The wind scattered a few leaves from the trees as we begin the climb to the cave.

Ye Olde DragonQuest Page, Article by Andrew South

The Original - <http://www.geocities.com/TimesSquare/Portal/7471/DQ/rmsu/dqfey.html>

THE COLLEGE OF FEY MAGICS

The College of Fey Magics is the wild form of magic practised by beings that dwell in places where magical forces are concentrated. Known collectively to humans as "fairies" or "faerie folk", these creatures include brownies, dryads, elves, fossergrims, leprechauns, nixies, nymphs, pixies, satyrs and sylphs. These beings tend to be highly reclusive, and typically have little truck with mankind and other such races. Many of the Faerie Folk are merely shy, but others seem to actively dislike humans, and will go out of their way to make their lives miserable. This gulf between the Faerie Folk and humankind means that adepts of this College are almost exclusively Faerie Folk. Unless a suitable reason can be found, the GM should ensure that player character

membership in this College is limited to the races listed above.

The Copy - <http://www.tylwythteg.com/bos039234/bos09.html>

[NOTE: This page was current as of 06 Aug 2001, but has since been moved or removed.]

The following document was collected and prepared by Taliesin enion Vawr Sept 12, 1982 for a workshop describing the faerie folk and their powers.

FAERIE MAGICKAL POWERS

Fey Magick is the wild form of magick practised by the Faerie Folk of Y Tylwyth Teg and bestowed upon them by the beings that dwell in places where magical forces are concentrated. Known collectively to humans as "fairies" or "faerie folk", these creatures include brownies, dryads, elves, leprechauns, nixies, nymphs, pixies, satyrs and sylphs. These beings tend to be highly reclusive, and typically have little to do with mankind and other such races. Many of the Faerie Folk are merely shy, but others seem to actively dislike humans, and will go out of their way to make their lives miserable. If one acquires these powers, he or she is doubly blessed, once by Dynion Mwyn and once by the Folk.

Robert Gunn's Welsh History Page, 1997-99 RMG

The Original - <http://members.aol.com/skyewrites/cymru.html>

The Cymry or Cymru -- The Welsh

From the desk of -- Skyelander@Scotlandmail.com

The history of early medieval Wales is bedeviled by the lack of contemporary written and pictorial sources. As a result there are long periods of time where we know little or nothing about large areas of Wales.

This problem is compounded by the tendency of some of the earlier modern historians to retrospectively apply evidence from later medieval. Wales e.g. the Laws of Hywel Dda (died 949) which first occur in thirteenth century copies of twelfth century manuscripts. While most historians agree that these laws must contain an element of earlier material, it is difficult to assess the precise amount. It is virtually impossible to tell which laws are twelfth century and which are earlier.

[and following]

The Copy - <http://www.tylwythteg.com/dynionmwyn/dynionmwyn23.html>

THE CYMRY

The history of early Wales is bedeviled by the lack of contemporary written and pictorial sources. As a result there are long periods of time where we know little or nothing about large areas of Wales. This problem is compounded by the tendency of some of the

earlier modern historians to retrospectively apply evidence from later medieval Wales, which first occur in thirteenth century copies of twelfth century manuscripts.

There was also a tendency among some earlier historians to apply the contemporary evidence from other Celtic nations to the Welsh, wrongly believing that there was a "common" Celtic society sharing the same attitudes and institutions. The Celtic peoples considered themselves to be individual tribes, and not part of some greater "Celtic" nation. The Welsh thought of themselves as Cymry or Britons. The Irish thought of themselves as Gael, etc.

To understand Welsh Witchcraft, it is therefore necessary to understand the heritage and culture of the Welsh prior to the thirteenth century.

[and following]

And Last But Not Least

See the sourcecode of this page: <http://www.tylwythteg.com/plagerize.html>.

Here is a bit of commentary by a Faery Gold correspondent:

** As is often the case, I view the source code for YTT web pages. The "PLAGERIZE" page mentioned above contained the following information (in the original coding, the character "<" has been replaced by "[" in the quotation, in order to not confuse HTML mail readers):

```
"[base HREF="http://www.pagan.drak.net/caeravalon/"> [meta name="description"
content="A Celtic-based Coven located in Toronto, Canada offering open circles for all
the Pagan festivals."> [meta name="keywords" content="Wicca, church, coven,
goddess, pagan, Celtic, Eclectic, spirituality, ritual, ministry, Canada, Ontario, Toronto,
religion, witchcraft, witch, god, education, spells">"
```

Now why on earth would a page written by a "legal representative" (who can't spell the word "plagiarize") for a church in Georgia, USA contain source code from a coven in Toronto, Canada? I'll leave that to you to chew on.

Faery Gold | YTT Files | Example 1 | Example 2 | Example 3 | Example 4 | Example 5 | Misc Examples

1

<http://www.geocities.com/ferigold/yttfiles/yttallsites.html>

3 captures

28 Apr 2003 - 24 Oct 2009

Mar APR Sep

28

2002 2003 2009

About this capture
Faery Gold

The Tylwyth Teg Files: Appendix Comprehensive Index Background

This is a listing of all sites or pages known to date to have been copied, quoted, or plagiarized within pages on the Y Tylwyth Teg website. These sites range from well known authors and Faery priestesses to obscure gaming supplements and pre-internet documents archived on various web sites. Due to volume, for now we shall leave it as an exercise for the reader to find these materials on the YTT site... almost as fun as an Easter Egg hunt! :-)

Happy Hunting

Faery Gold

The Index

Here they are, with likely more to come....

The Alexandrian BOS

<http://www.omphalos.net/bosh/thelaws.html>

Atlantis Checklist

<http://www.atlan.org/articles/checklist/>

Beaufort House Association BTW Directory

<http://www.geocities.com/SoHo/5756/tradlist.html>

Britannia.com's "The Sacred Places of Wales"

<http://www.britannia.com/wales/sacred/sac12.html>

Caer Avalon Coven Homepage(HTML sourcecode)

<http://www.pagan.drak.net/caeravalon>

Celtic Animal Allies by Wolddancer

<http://members.tripod.com/~Wolddancer/index17.html>

Celtic History by Duncan McLeod

<http://homepages.paradise.net.nz/dlmcleod/celtic.html>

College of Fey Magics by Andrew South (Ye Olde DragonQuest Page)

<http://www.geocities.com/TimesSquare/Portal/7471/DQ/rmsu/dqfey.html>

Earthshamans' Herbology Lesson

<http://members.tripod.com/earthshamans/lesson12.htm>

Faerie Tradition and the 3rd Road by Francesca De Grandis

<http://www.well.com/user/zthirdrd/FT&3.html>

The Faery Tradition by Anna Korn

<http://www.cog.org/wicca/trads/faery.html>

Phil Hansford's Magick 101 Course (1986)

<http://www.omphalos.net/files/magick/MAGICK06.TXT>

The "Road to Faerie" Site

<http://www.geocities.com/Athens/Rhodes/5569/>

Robert Gunn's Welsh History Page (1997-99)

<http://members.aol.com/skyewrites/cymru.html>

So You Want To Be A Witch by Janet Farrar and Gavin Bone

<http://gofree.indigo.ie/~wicca/soyou.htm>

WITCHES' ESBAT by Robert Cochrane/Roy Bowers (1964, 1965)
http://1734.net/magick/news/free/stores/reading_room/1734/witches_esbat.html or
<http://www.metista.com/1734/witchesesbat.html>
The Witches' Sabbats - The Mike Nichols Home Page
<http://www.geocities.com/Athens/Forum/7280/>
Faery Gold | YTT Files

1

http://www.geocities.com/Athens/Rhodes/5569/fae_toc.html

27 captures

4 Dec 1999 - 1 Oct 2025

Feb DEC Dec

23

2005 2006 2008

About this capture
Fairry Faery Faerie Feri
The Faery Tradition
Site Index

Introduction

A General Introduction to the Feri Tradition

Answers to Some Criticisms about this Site New

Basic Feri Tradition Principles

Exercises - Blue Fire Breathing

Exercises - More Basic Exercises

The Three Souls

Introduction to the Psychic Structure of the Human Being

Alignment of the Three Souls with the Ha Prayer

More Information on the Three Souls

The Feri Deities

The Feri Creation Myth

The Seven Feri Deities-The Star Goddess and Her Reflections

The Star Goddess

The Blue God

The Corn Maiden

The Harvest Lord

The Great Mother

The Winter King

The Crone

The Feri Guardians - The Nephilim

The Seven Feri Guardians: The Nephilim, our Feri Ancestors

Star Finder

Shining Flame

Water Maker

Black Mother

6. 7. Heaven Shiner - Fire in the Earth - Center Encompasses All

The Feri Goddesses of the Four Directions

More Information

Some Feri Related Reading

Some Feri Related Links

1

<http://www.geocities.com/Athens/Rhodes/5569/critic.html>

15 captures

20 Oct 2004 - 1 Oct 2025

Oct JAN Dec

03

2004 2005 2007

About this capture

The Faery Tradition

Fairy Faery Faerie Feri

purple and turquoise Celtic Peacockpurple and turquoise Celtic Peacock

Some Answers About this Web Site

This website has provoked a furor. I have to say I expected this from the Feri community. Several criticisms of this site are out there on the net.

One articulate and reasoned one is at:

<http://www.geocities.com/ferigold/rd2feri.html>

While the page is mostly critical without being abusive, I am very disturbed that they accuse Ellen Perlman/Lilinah biti-Anat of being the creator of this website. They obviously have no clue, and shouldn't make unverified accusations that could hurt someone. I sure hope this hasn't caused her too much trouble in her community.

Back to the more reasonable stuff. They complain that I removed my "Guest Book". Indeed I did. I was tired of the abusive messages posted there. I cannot say they were unexpected. It was typical of behavior in the Feri community for many many years.

Ferigold also notes that on my "Feri Principles" page "the author paraphrases Anna Korn/Andraste without giving her credit." Actually, I do give her credit, and I thank Anna for giving me permission to use the material, although perhaps so much time has elapsed that she no longer remembers posting that to the Guest Book. Or perhaps the author of Ferigold hasn't looked at my website for a long time.

Since my web site was put up, members of the Feri Tradition have become somewhat more public. This is a good thing. Feri is a very valuable practice and has been relatively unknown and often very secretive. One example of this is the printed magazine Witch Eye which also has a web presence and some articles on line at: <http://www.lustydevil.com/witcheye>

Certainly, the tradition has some secrets. This is normal for religions like ours, which depend on training ourselves in using our energy and conjoining it with a particularly powerful energy current.

But it was not the secrecy per se that bothered me. Rather, it was the sniping, back biting, and finger pointing that have gone on among Feris for decades, that bothered me. These launched into periodic "wars" between various teachers, each accusing the other of not teaching the "real" Feri tradition, and leaders and members of one branch telling the trainees and initiates of another that they weren't really Feri, to the extent of saying that their initiations were not valid. Victor himself did this, if he were perturbed by any of his initiates for some reason - even if he had initiated them himself many years before and they had been teaching for a very long time and maintaining contact with him.

After particularly ugly outbreaks, there have been gatherings of leaders of various branches to try to work out the conflicts. Some of these meetings were very productive, but they have never ended the distrust and competition among branches.

I expected to get attacked. And after reading over the various messages in my Guestbook, I could see that the behavior met my expectations. I was not only verbally attacked, I was also cursed. I was not surprised. Feri isn't a "fluffy bunny" practice. While cursing is not encouraged, it is considered a valid practice when necessary.

Ferigold also mentions that Victor Anderson, founder of this tradition, objected to various aspects of this website. Victor did not use a computer, so he could only know about this site through his students and initiates, and I feel certain that my site was not presented objectively. Apparently Victor said that my site did not represent his personal practice. This is absolutely true. I do not present Victor's practice. What I try to do here is indicate some of the variety that exists within the Feri Tradition today. I have NEVER tried to pass this site off as belonging to or being approved by Victor. That would be very very wrong. If people thought so, they were not reading carefully.

Ferigold says that my site, and I quote, "consists of original materials authored mainly by Gabriel of Bloodrose, Francesca De Grandis, and Anna Korn - each of whom has put a highly personal stamp on what they have received through Victor's line." This is true as far as it goes. In fact, there are elements here on the Road to Faerie from quite a number of other teachers as well. And I've blended some of my own in as well.

Frankly, I have not revealed any material I was bound by oath to protect. That would be wrong.

And I am certainly not pretending to teach Feri over the internet. That would be impossible. Feri requires personal attention and years of intensive study, preparation, and practice.

This website was not put up for my personal aggrandizement. If it were, I would be making myself available through it as another teacher to all and sundry on the net and trying to turn a profit, as a certain person who claims to teach "Welsh Fairy" does.

I put this site up to give a little taste of the Feri Tradition. Based on favorable comments - and there have been favorable comments, even from other Feris - I think I may have achieved this to a tiny extent.

bar

Follow the Road to Faery
Index Feri Roads Sign Post

** soft green grass **

Peacocks courtesy of Dover Celtic Clip Art
Title Header and Buttons created by me
Bars found on the web

1

<http://jules.org/bbmm99/faeryfaith.html>

50 captures

16 Apr 2000 - 5 Mar 2021

Oct JAN Oct

10

2004 2006 2007

About this capture
Welcome to..

The Faery Faith Network

Greetings and Welcome

Our Traditions

Kisma's Bio

Our Courses

Questions? Visit FaeryFaith.org,
or write:

Lyceum of Brigid's Faery Faith
204 Broadway
Costa Mesa, CA 92627

faeryfaith.org

<http://www.jules.org/bbmm99/faeryfaith-greet.html>

18 captures

19 Jan 2001 - 10 Apr 2005

Feb APR May

10

2004 2005 2006

About this capture
Greetings Kindred Spirit!

Thank you for your interest in the Irish Faery-Faith Tradition. Following the publication of my Book: "Faery Wicca, Book One" in 1994, I began to receive a high volume of letters

from readers, requesting information on how they might continue their studies in this tradition and become more active locally. My sincere desire to respond to all my readers led me to birth the Faery-Faith Network in the Autumn of 1995.

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Also exciting news, I have re-released my Faery Wicca books under the new title Faery Faith Traditional Wisdom. I had chosen to pulled my books from publication in order to return them to their pure Irish Faery beginnings. I have returned my Faery Wicca books to their original Faery Faith format and added updated materials. They are now becoming available to the public again and may be purchased through the FaeryFaith.org website. Again, thank-you for feeling pulled to buy my books, I write them for Goddess and Faery; they are my service to humanity. Blessings of Brigid-Isis-Dana & Tara on you.

In Faith,
Kisma K. Stepanich
Ollamh/Gold Bhaird

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The Faery-Faith Tradition

From ancient times comes the mention of an oral Faery Tradition: a tradition mixed with magic and surrealism; a tradition that enchants the listener, drawing you into the mystery teachings hinted at it in its mythos.

The oral Faery Tradition's teachings and its dimensions are not about little creatures flitting about with wings on their backs, as is so popularly misconstrued by individuals who are not a part of this authentic tradition. It is a tradition and world centered in the primal earth and the power contained therein, the stars above and inside and below the earth, the multiple circlces of existence. It is a tradition rich with Sidhe or Ancient Ones, the Gods and Goddesses of Ireland, the ancestors, and the continuum. It is a Bhairdic (bardic) and Druidic tradition.

The oral Faery Tradition has survived for over thousands of years and is alive today and very much practiced by members of a beloved community that has formed under the aegis of The Faery-Faith Network. Because the tradition spans generations and has crossed over into other cultures, it is therefore replete with rich and varied practices; it is multi-cultural and multi-religious.

Whether one is of Irish ancestry or not, it is most likely there is a familiarity with the myths or folk tales and fairy tales based on an ancient race of beings known as the Sidhe. Most modern children grow up being read such tales before bedtime; tales in which the Ancient Ones, the Sidhe, have become diminutive and are shown as miniature creatures with gossamer wings flitting about, often creating havoc in their wake. And, more often than not, children still anxiously await the part in the story where the mischievous beings bestow some wonderful gift on their victims, thus demonstrating their magical abilities.

For the most part, children reach adulthood with a remembrance of a fantasy class of beings commonly labeled as "fairies," and if such an adult enters into the ever-deepening, ever-continuing world of the occult (mean secret or unseen) mysteries, they retain some belief in these creatures, no matter how misconstrued or misunderstood that belief might be. (See THE TRUTH ABOUT FAIRIES.)

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It was from this ancient race that the first religious tradition in Ireland may have developed. It was a pagan tradition by virtue that it existed in pre-Christian times, which came to be known as the oral Faery tradition and is the origin of the bairdic & druidic tradition. There is not one Irish alive today who will deny knowing of the ancient Faery-Faith, whether they have personally had a brush with the Sidhe or not.

on our practices: [CLICK HERE](#)

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Open For Enrollment

Register online for the Bhairdic College course today!

Make payments with PayPal - it's fast, free and secure!

Please allow seven days to begin processing your enrollment.

We will automatically subscribe you to our private email list and provide you with the passwords to enter our member's only section. An email notice will be sent to you when this has occurred.

Allow an additional 3 weeks for U.S. Postal Mail enrollment processing.

Due to the nature of the program, once you have been subscribed to the On-Line Faery Classroom we cannot accept any cancellations or provide refunds.

Thank you for your understanding in this matter.

ON-LINE ONE-YEAR BHAIRDIC TRAINING PROGRAM CLASSROOM!

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If this is not the time for you to enroll in our Bhairdic College course, you are still invited to become a Member of our Network's on-line community,

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The Faery-Faith Tradition & Network
Bhairdic College

Ard-Ollamh, Kisma K. Stepanich-Reidling, Lough Gur, Ireland, 1994

ON-LINE TRAINING PROGRAM!

Course description: All course work is designed for the individual who feels a calling to be formally trained in the Faery-Faith Tradition of Ireland. The Faery-Faith Bhairdic College on-line training program is operated under the directorship of the Ard-Ollamh Kisma K. Stepanich-Reidling.

Enrollment in our College program will provide you with:

Downloadable Membership Certificate with the Faery-Faith Network

A one-year subscription (4 issues) to the Faery-Faith Newsletter

Access to the Members Only Central Grove's Notice email list

Access to the Members Only on-line Faery Classroom courses as well as those offered publically at greatly reduced prices

Access to the Member's Only webpages at www.faeryfaith.org, providing hours of material for study and spiritual application.

Access to the Member's Only private message board
Invitations to attend private events with Kisma K. Stepanich-Reidling
The opportunity to undergo training in the Way of the Peaceful Warrior, Faery-Faith Red Branch
The opportunity to undergo Druidic training into the Inspired Grove of Usneach, Druidic Clan of Dana
Active participation in the Faery-Faith Bhairdic Sturture through the association with one or more Sacred Tree
Guidlines on forming your own Bhairdic Circle, as well as how to become an official grove of FFN
Course materials include 8 lessons, Faery pathworking (tapes can be ordered from Brigid's Press if student wishes), Rite of Passage materials and tape, a frameable Bhaird Certificate (numbered and signed) upon completion of the eight Faery-Faith lessons.
And more. . . .

Bhairdic CollegeFees: \$150.00 paid in-full at the time of registration. Subscription to the On-line Faery Classroom occurs within seven business days after receipt of PayPal registration or within three weeks upon receipt of U.S. Postal Mail application.

Course Specifics: Each Faery-Faith lesson includes an assignment and journal entries, which must be completed and uploaded to the Classroom. Candidates may work at their own pace as long as they maintain an active membership with the Faery-Faith Network. Each completed lesson is reviewed, graded and comments are provided. Once all course work has been satisfactorily completed the Rite of Passage materials and tape, along with an official Bhaird Certificate are sent along with an invitation to continue education by entering into the Bansagart/Sagart (Priestess/Priest) Training program as well as the Druidic Clan of Dana Training Program.

Stage I-Identification with the Divine Archetype & the Faery-Faith Lesson Topics:

Faery lesson 1: sacred space, Faery altar, Celtic Division of the Year, traditional Irish history, Fairy allies of the elements. Two Pathworkings Journey of Perception and Journey to the Faery Mound.

Faery Lesson 2: Faery Lineage, Faery Wand, Magickal Symbols, Faery Wand Consecration Ritual. Two Pathworkings. Seed Power Journey and Faery Fetch Journey.

Faery Lesson 3: The Ancient Ones, the Land of Faery, Arousal of the Flame, the Warrior's Shield. Two Pathworkings. Spiritual Benefactor Journey and Moon Faery meditation.

Faery Lesson 4: The Temple, Faery Dress, Sacred Faery Talismans, creating a Faery Ring. One Pathworking. Spirit Temple Journey.

Faery Lesson 5: the Bhairdic Way & Druidic principals. Plus additional Inspired Grove of Usneach, Druidic Clan of Dana Liturgy.

Faery Lesson 6: Living a Green Life and the presence of Gaia, becoming an Earth Steward, the outdoor water shrine.

Faery Lesson 7: An introduction to the Faery-Faith Red Branch. Preparation for ordination.

Completion of all course material and the approval of the Ollamh results in an Ordination as a Bhaird of the Faery-Faith Tradition & Network. Bhairds are invited to enter The path of the Bansagart (priestess) and Sagart (priest), or undergo the Druidic Training Program.

Additional Study Materials covered in the college:

Faery ring outline
Faery-Faith Credo
celebration chants
grounding and centering guidelines
herbal recipes
a Treatise on natural magic
A Call of the Sidhe
The Mystic of Dana
Ceremonial outline for all Lunar Mystery Venerations
Self-Dedication Ceremony
and more

Register online right now:

Make payments with PayPal - it's fast, free and secure!

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To begin the enrollment process via Postal Service, please click [here](#).

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In the late 80s Kisma became involved with the Fellowship of Isis, Enniscorthy, Ireland. She was ordained as an Archpriestess of FOI, Grand Dame Commander of the Noble Order of Tara, and an ArchDruidess of the Druid Clan of Dana. Her personal involvement with FOI washrough her Lyceum & Priory of Brigid's Faery-Faith and Inspioraid Garran na Caendruim (The Inspired Grove of Usneach). On September 10th, the night of the Harvest Moon, Kisma resigned her coveted position as an Arch-priestess of F.O.I. (one of 32 chosen custodians), along with all her other honors, to give her full and undivided attention back to FFN. This resignation became a necessity after realizing that F.O.I.'s strigent guidelines were not applicable to the Faery-Faith Tradition. Kisma left F.O.I. with love and respect to it's surviving co-founder.

Kisma, Jack and Tristan in the gardens of Tullanally Castle located in Castlepollard, Ireland. 1996.

Kisma standing in an archway in the Fore Abby, Fore, County Meath, Ireland.

This Abby was built next to one of the largest, unescavated Faery Mounds in Ireland; it's bigger than Newgrange.

Kisma K. Stepanich

The Faery-FaithNetwork was founded by Kisma K. Stepanich in 1994 as a worldwide forum for believers in the Sidhe, Faery, lovers of Ireland, and individuals interested in undergoing spiritual training in the Bhairdic College or becoming a Member in the Faery-Faith Network or Druidic Clan of Dana.

At an early age, Kisma was visited by the Faery, or shall we say, the Otherworld interacted with her, swarming into her bedroom at night as dancing balls of colored light. Thus, her journey with the mystical started. At the age of seven, during her solitary playtime, Kisma would pretend that she was Mother Nature as teacher. Her school was held in the forest, under a grove of trees, and her students were the Faery and elves.

Over the years, Kisma's belief in the Sidhe has remained. She knows They are real and has had many true-life encounters with Them. She has, in essence, become a Faery Favored Mortal, whose life work is dedicated to serving Them and the Divine Missions

They assign her.

Kisma's matrilineage is Irish. Her mother's mother was from the Clan McFarlain, that lived in Armagh, Ireland. The Clan McFarlain left Ireland during the time of the great land act and migrated to America, where they homesteaded in Oklahoma, founding the town of Shamrock, Oklahoma, located near Chandler, Oklahoma. There, they became potato and peanut farmers.

Kisma's patrilineage is Romanian Gypsy. Her father's father traveled in caravan with their tribe, leaving Romania after World War I and migrating first to Russia, where her grandfather, Mikael, was forced into the Russian Army. He and his wife defected to America, where they became "settlers" in Nebraska, thus no longer "travelers". In Nebraska the Stepanich family became horse ranchers and tamed the wild mustangs for the US Cavalry.

Kisma was born on July 4, 1958 at 1:36 PM in Santa Ana, California; the third child to Betty and Al Stepanich. Her older sister is Debbie Ann, and her brother is Hal J.

Kisma has written and published thirteen books, including the Faery Wicca Tarot. Her first novel Faery With Teeth: Book One of the Faery Chronicles is available. She is currently working on the second novel in the chronicles. Her longed awaited novel, The Last Matriarch, was released the Summer of 2004. Her first movie-script, The Enduring Myth, a Faery love story, is with a production company.

Today, Kisma lives in a coastal community with her husband, the scientist and surfer, Jack Reidling, and their son, Tristan Shane Reidling. Above, the Reidling family are shown at Dun Angus, Inismore, Aran Island. Although it was a lovely Beltaine day, the camera date reflects California time.

KR

The things Kisma likes....

Personal interests and hobbies: evening walks in the neighborhood are rating high these days.

Her favorite novelist: Anne Rice

Her favorite novel: Bridges of Madison County, written by Robert James Waller

Her favorite Irish writer: although AE (George Russell), Kisma is reading a lot of Yeats right now.

Her favorite Irish novel: The Chain of Gold, written by Standish O'Grady

Her favorite movie: it's still Moonstruck --but I'll have to add The Lord of the Rings, The Two Towers and The Return of the Kings now!

Her favorite piece of music: Rhapsody On A Theme Of Paganini as performed by Chet Swiatkowski (Rachmaninoff)

Her favorite song: Iris by the Goo Goo Dolls

Her favorite color: green and more green, infact, 50 shades of green.

KR

Kissing over the Turoe Stone!

Kisma would like to invite you to travel to Ireland with her on sacred pilgrimage, to experience the sacred motherland and power of the Faery Realm. With ten years of experience in Ireland, Kisma will take you to some of the most ancient and powerful Faery sites, many of which are still obscure to the tourist. For more information on this transformational experience [CLICK HERE](#).

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About this capture
The Irish American Faery-Faith Tradition
by Kisma K. Stepanich

faeryfaith.org

From Ireland comes a very old manuscript called Lebor Gabála Éirenn (The Book of the Taking of Ireland), which might be considered the first recordings of the oral Faery Tradition; for we read within its pages of the ancient gods and goddesses of pre-Celtic, Celtic, pre-Christian, as well as Christian Ireland. We are provided with tales that are considered both mythological and historical.

We read of the pedigrees of the Shining Ones, the Tuatha De Danann, and learn from where they originated. We are given accounts of their druidry, knowledge, science, prophecy and magic. We read they 'were expert in the arts of pagan cunning'. In the pages of this five-volume set we are shown a glimpse of the remnants of the Irish cosmology, their creation myth, and the beginning of the Shining Ones now obscurely veiled behind a fantasy term: fairy.

Over the centuries the Shining Ones have left behind a plethora of tales, first recited as the folk-tale of Ireland, and later told as the fairy-tale world-wide. Their traditional ways survived in folk-memory, becoming the "superstitions" of Ireland. And up to modern times, there isn't an Irish country dweller who doesn't believe in the Faery, and perform some superstitious act at least once or twice a year. From these come the modern folk practices known as the Irish Faery-Faith.

However, woven into these folk practices are the more sophisticated bhairdic practices, which include druidry, and which represented the basic societal structure of pagan Ireland.

In the ancient bhairdic system, there were five primary Groves, each Grove was actually a college and contained learning in one particular field of study. The druids were a small sub-group that did the sacrifices, fertility rites, and religious ceremonies. These topics made them famous, while later in history the word "bard" was used to denote singers of songs and poetry, those who were usually traveling minstrels.

These old bhaids accumulated great amounts of knowledge, and had coded ways of speech. Because of their people's love of poetry, they tended to speak only in rhymes. In their 20 years of study, individual bards are known to have memorized up to 60,000 different poems, many of them with coded messages within the origin poem.

The word bhaird also meant a priest or priestess, a philosopher, or teacher of any kind. In the Gaelic word aois-dana literally translated is the "old poets." The aois-dana preferred the name ollamh which means doctor today. These were the bards and poets,

the rehearsers of ancient poetry and genealogy, and were highly esteemed as late as the seventeenth century, as they sat in the circle of chiefs and nobles. They were remnants of the bardic system in the decline after Christianity and the feudal system took over the roles of religion and governing. These bards still had much power and influence. Even today a seanachaidh (reciter of tales or stories, or an antiquarian skilled in ancient or remote history) is retained by some Irish clans.

Modern Bhairds of the Irish Faery-Faith are taught to recognize that their spiritual system is based on the Wisdom of the Trees, and to see this system reflected in the five primary Groves. Each Grove contains three to five trees depending upon the Grove.

Each of the five primary Groves has a head bhaird and an assistant bhaird. Each tree within a Grove also has a head bhaird. Over all these groups, indeed, over all the bhairds, is a triad of bhairds, the chief bhairds or Gold Ollamhs.

Each of the Groves is associated with a direction, a season, and a High Holiday. Each tree is associated to an ogham, a color, and specific dates. Certain trees are associated to the head bhaird of the Grove, Grove assistants, or a ceremony. Each tree denotes what type of Bhaird one is, what each person's primary skill is, the annual functions they are required to handle, and the High Holiday they are connected to and responsible for representing.

Placement in the Bhairdic Structure is based on one's natural affinity toward a specific tree, training in that tree's lore, development of their skills, and their ability to pass certain tests. Bhairds can, and often do, find themselves involved with more than one tree and/or Grove.

As one might ascertain from this brief glimpse of the modern Faery-Faith, it is not a religion but a "way of life." Faery practitioners strive to incorporate their spiritual beliefs and teachings into who they are every day of the week. Their professions represent their Groves, their trees—and through the Faery-Faith Network they have a connection to a worldwide community of other individuals who are aligned with the same profession, or interests, or hobbies. This sense of community is what the Irish American Faery-Faith has always been about.

In one sense, the magickal practices of the Faery-Faith have become a common occurrence because they happen daily through the application of personal Grove and tree skills. Each participant enacts their tree lore by living it. They work the energy of magick just by being who they are.

As for spiritual practices, worship is according to the ogham each lunar cycle, pathworking into the other country four times each cycle at:

Bó Ruad—the Red Cow or new crescent moon

Bó Finn—the White Cow or full moon

Bó Donn—the Brown Cow or old crescent moon

Bó Orann—the Dark Cow or dark moon

Connection to the Faery is very sensitive and as such the Faery become guides, or Spiritual Benefactors. In addition to pathworking, focus is given to the development of specific traditional skills that every bhaird is required to have:

- * divinatory practices, which focus on psychic development
- * tuning into the stars within our bodies
- * understanding of astronomy and astrology
- * botany and herbology

Community festivals are held at the following High Holidays:

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Kisma K. Stepanich~Reidling

The Faery-FaithNetwork was founded by Kisma K. Stepanich~Reidling in 1994 as a worldwide forum for believers in the Sidhe, Faery, lovers of Ireland, and individuals interested in undergoing spiritual training in the Bhairdic College or becoming a Member in the Faery-Faith Network or Druidic Clan of Dana.

At an early age, Kisma was visited by the Faery, or shall we say, the Otherworld interacted with her, swarming into her bedroom at night as dancing balls of colored light. Thus, her journey with the mystical started. At the age of seven, during her solitary playtime, Kisma would pretend that she was Mother Nature as teacher. Her school was held in the forest, under a grove of trees, and her students were the Faery and elves.

Over the years, Kisma's belief in the Sidhe has remained. She knows They are real and has had many true-life encounters with Them. She has, in essence, become a Faery Favored Mortal, whose life work is dedicated to serving Them and the Divine Missions They assign her.

Kisma's matrilineage is Irish. Her mother's mother was from the Clan McFarlain, that lived in Armagh, Ireland. The Clan McFarlain left Ireland during the time of the great land act and migrated to America, where they homesteaded in Oklahoma, founding the town of Shamrock, Oklahoma, located near Chandler, Oklahoma. There, they became potato and peanut farmers.

Kisma's patrilineage is Romanian Gypsy. Her father's father traveled in caravan with their tribe, leaving Romania after World War I and migrating first to Russia, where her grandfather, Mikael, was forced into the Russian Army. He and his wife defected to America, where they became "settlers" in Nebraska, thus no longer "travelers". In Nebraska the Stepanich family became horse ranchers and tamed the wild mustangs for the US Cavalry.

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The things Kisma likes....

Personal interests and hobbies: daily walks on the beach and scrapbooking.

Her favorite novelist: Anne Rice

Her favorite novel: One Hundred Years of Solitude, written by Gabriel Garcia Marquez

Her favorite Irish writer: Kisma is reading a lot of W.B. Yeats right now.

Her favorite Irish novel: The Chain of Gold, written by Standish O'Grady

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Irish Cosmology & Faery Glamoury

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Are you the owner or manager of a Bookstore or spiritual center who is interested in having Kisma in for a booksigning and talk? After a long hiatus from the public arena, Kisma is now available for speaking engagements and other events. Use the link below to email us.

The Faery-Faith Tradition

From ancient times comes the mention of an oral Faery Tradition: a tradition mixed with magic and surrealism; a tradition that enchants the listener, drawing you into the mystery teachings hinted at it in its mythos.

The oral Faery Tradition's teachings and its dimensions are not about little creatures

flitting about with wings on their backs, as is so popularly misconstrued by individuals who are not a part of this authentic tradition. It is a tradition and world centered in the primal earth and the power contained therein, the stars above and inside and below the earth, the multiple circles of existence. It is a tradition rich with Sidhe or Ancient Ones, the Gods and Goddesses of Ireland, the ancestors, and the continuum. It is a Bhairdic (bardic) and Druidic tradition.

The oral Faery Tradition has survived for over thousands of years and is alive today and very much practiced by members of a beloved community that has formed under the aegis of The Faery-Faith Network. Because the tradition spans generations and has crossed over into other cultures, it is therefore replete with rich and varied practices; it is multi-cultural and multi-religious.

Whether one is of Irish ancestry or not, it is most likely there is a familiarity with the myths or folk tales and fairy tales based on an ancient race of beings known as the Sidhe. Most modern children grow up being read such tales before bedtime; tales in which the Ancient Ones, the Sidhe, have become diminutive and are shown as miniature creatures with gossamer wings flitting about, often creating havoc in their wake. And, more often than not, children still anxiously await the part in the story where the mischievous beings bestow some wonderful gift on their victims, thus demonstrating their magical abilities.

For the most part, children reach adulthood with a remembrance of a fantasy class of beings commonly labeled as "fairies," and if such an adult enters into the ever-deepening, ever-continuing world of the occult (mean secret or unseen) mysteries, they retain some belief in these creatures, no matter how misconstrued or misunderstood that belief might be. (See THE TRUTH ABOUT FAERIES.)

What most of the fairy tales do not convey is that such tales are based on the mythology of ancient Ireland, in the days when it was known as Banba, Fotla or Eire, and that the miniature creatures in these tales are remnants of a past race of gods who dwelled in Ireland, known as the Tuatha De Danann, the Star People, and even before them, the most archaic of the Irish gods, who are obscure.

It was from this ancient race that the first religious tradition in Ireland may have developed. It was a pagan tradition by virtue that it existed in pre-Christian times, which came to be known as the oral Faery tradition and is the origin of the bhairdic & druidic tradition. There is not one Irish alive today who will deny knowing of the ancient Faery-Faith, whether they have personally had a brush with the Sidhe or not.

on our practices: [CLICK HERE](#)

The Faery-Faith Network is an on-line community that was founded by Kisma K. Stepanich-Reidling in 1994 as a worldwide forum for believers in the Sidhe, nature spirit (fairy allies), and lovers of Ireland. FFN provides on-line training programs in our Faery School, including the ever-popular Faery-Faith Bhairdic College and Inspired Grove of

Usneach Druidic Clan of Dana Training Program.

With hundreds of worldwide members, the Faery-Faith Network has evolved into a small but lovely community of like-minded individuals, who share a very important commonality: we all stand together In Faith & Unity in our belief of the Sidhe and the Faery Realm.

Within our community we also have a modern chapter of the Faery-Faith Red Branch; a select group of members who publicly represent us to the media and come to our defense in times of need. In addition, there is also an environmental branch of the Red Branch called The Order of Sacred Tara.

The Faery-Faith Tradition & Network also offers a druidic pathway as found in the Inspired Grove of Usneach, Druidic Clan of Dana. The Clan is based on the elemental powers innate in every sacred spot on earth. Individuals work to develop their psychic gifts. The Clan is open to all races, paths and lands.

Our Central Grove holds a periodical Members Only Gathering of Clannad Banba between Summer Solstice and Lughnasa. Public seasonal celebrations are offered through our Inter-faith groves located around the world. The Sacred Trees provide monthly lunar venerations.

Because our members are scattered across this lovely blue-green sphere on which we dwell, we strive to remain connected to one another via the Starlight Connection and have taken our community into Cyberspace. Thus, we have several private e-mail lists, a private member's only message board that allows members to share and exchange ideas and experiences relevant to our spiritual pathway. We offer on-line classes and training programs. In addition, we also publish a member's quarterly on-line newsletter, which contains spiritual lessons, ceremonies, daily devotional rituals, herbal lore, bhairdic storytelling, poetry, Otherworld pathworkings, healing ways, Faery teachings, as well as contributions from our Bhaids and Druids.

Each year an intensive training program is offered by Ard-Ollamh, Kisma K. Stepanich-Reidling in Ireland. The Sacred Pilgrimages give participants first-hand experiences at some of the most ancient and sacred sites of our tradition, as well as a intimate setting in which to work privately with Kisma.

We invite you to join our Network of Faery Believers and the Faery-Faith Tradition practitioners by becoming a MEMBER.

Statement of Purpose

The Faery-Faith Tradition and Network is comprised of women and men entrusted with High Faery Lore, whose aim it is to guide Kindred Friends into a personal vision of Faery spirituality, so that each may walk in a manner worthy of the Shining Ones who call them into Their Realm and divinity.

We are Seer Guides, operating within an Integrity Factor, consisting of acquired knowledge, traditional methods, and the right Motive, which is the "Law Of Love."

We defend the Natural World -- no compromise -- for we are Earth-Stewards who seek to stand on the green-side of life.

Our Faery-Faith Tradition holds 5 Purposes, with which we exist to provide all who come into our community:

Power to live on through meeting the Goddess and God first for spiritual enlightenment and continually through healing and devotion both public and private;
Kindred Friends to join with through fellowship opportunities, the Bhairdic College, Priestess & Priesthood Training, Druidic Training, Gatherings and private lunar veneration.

Principles to live by through the study of High Faery Lore & Theology, ranging from private devotion to study groups, and the traditional wisdom teachings available through our books and CDs;

Purpose to live for through membership service options, and Mentorship guidance to help others discover their true "shape,"; and,

A Spiritual Plan to fulfill through outreach opportunities that allow each member to become a Key Factor in the Faith, and have a High Impact on the world.

These purposes are fulfilled with a focus on Dia & Bandia's Grace.

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[Sacred Trees](#)

[Sacred Stones](#)

[Red Branch](#)

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[Open For Enrollment](#)

[Register online for the Bhairdic College course today!](#)

[Make payments with PayPal - it's fast, free and secure!](#)

Please allow seven days to begin processing your enrollment.

We will automatically subscribe you to our private email list and provide you with the passwords to enter our member's only section. An email notice will be sent to you when this has occurred.

Allow an additional 3 weeks for U.S. Postal Mail enrollment processing.

Due to the nature of the program, once you have been subscribed to the On-Line Faery Classroom we cannot accept any cancellations or provide refunds. Thank you

for your understanding in this matter.

To begin the enrollment process via Postal Service, please click here.

To visit our ON-LINE

Bhairdic College Classroom

[CLICK HERE](#)

If this is not the time for you to enroll in our Bhairdic College or you are unsure, we invite you to enroll in our FREE Introduction Class to learn more about our spiritual pathway, or become a Member of our Network's on-line community.

FAERY-FAITH TRADITIONAL WISDOM ~ Codex 1

Irish Cosmology & Faery Glamoury

[ORDER YOUR COPY TODAY](#)

Are you the owner or manager of a Bookstore or spiritual center who is interested in having Kisma in for a booksigning and talk? After a long hiatus from the public arena, Kisma is now available for speaking engagements and other events. Use the link below to email us.

The Faery-Faith Tradition & Network

Bhairdic College

Course description: All course work is designed for the individual who feels a calling to be formally trained in the Faery-Faith Tradition of Ireland. The Faery-Faith Bhairdic College on-line training program is operated under the directorship of the Ard-Ollamh Kisma K. Stepanich-Reidling, with the assistance of the Sages.

Enrollment in our College program will provide you with:

Downloadable Membership Certificate with the Faery-Faith Network

A one-year subscription (4 issues) to the Faery-Faith Newsletter

Access to the Members Only Central Grove's email list

Access to the Members Only on-line Faery Classroom courses as well as those offered

publically

Access to the Member's Only webpages at www.faeryfaith.org, providing hours of material for study and spiritual application.

Access to the Member's Only private message board

Invitations to attend private events with Kisma K. Stepanich-Reidling

The opportunity to undergo training in the Way of the Peaceful Warrior, Faery-Faith Red Branch

The opportunity to undergo Druidic training into the Inspired Grove of Usneach, Druidic Clan of Dana

Active participation in the Faery-Faith Bhairdic Sturture through the association with one or more Sacred Trees

Guidlines on forming your own Bhairdic Circle, as well as how to become an official Grove of FFN

Course materials include nine lessons, Faery pathworking (tapes can be ordered from Brigid's Press), Rite of Passage, a frameable Bhaird Certificate (numbered and signed) upon completion of the nine Faery-Faith lessons.

And more. . . .

Bhairdic College Fees: \$150.00 paid in-full at the time of registration. Subscription to the On-line Faery Classroom occurs within seven business days after receipt of PayPal registration or within three weeks upon receipt of U.S. Postal Mail application.

Course Specifics: Each lesson includes an assignment and journal entries, which must be completed and uploaded to the Classroom. Candidates may work at their own pace as long as they maintain an active membership within the Faery-Faith Network, or are given a deadline from their Mentor. Each completed lesson is reviewed, graded and comments are provided. Once all course work has been satisfactorily completed the Rite of Passage is scheduled. An official Bhaird Certificate is sent along with an invitation to continue education by entering into the Bansagart/Sagart (Priestess/Priest) Training program as well as the Druidic Clan of Dana Training Program.

Stage I-Identification with the Divine Archetype & the Faery-Faith Lesson Topics:

Faery lesson 1: Sacred Space, Faery altar, Celtic Division of the Year, traditional Irish history, Fairy allies of the green world. Two Pathworkings Journey of Perception and Journey to the Faery Mound.

Faery Lesson 2: Faery Lineage, Faery Wand, Sacred Symbols, Faery Wand Consecration Ritual. Two Pathworking. Seed Power Journey and Faery Fetch Journey.

Faery Lesson 3: The Ancient Ones, the Land of Faery, Arousal of the Flame, the Warrior's Shield. Two Pathworkings. Spiritual Benefactor Journey and Moon Faery meditation.

Faery Lesson 4: The Temple of Eire, Faery Dress, Sacred Faery Talismans, creating a Faery Ring. One Pathworking Spirit Temple Journey.

Faery Lesson 5: The Bhairdic Way & Druidic principals. Plus additional Inspired Grove of Usneach, Druidic Clan of Dana Liturgy.

Faery Lesson 6: Living a Green Life and the presence of Gaia, becoming an Earth Steward, the outdoor water shrine.

Faery Lesson 7: An introduction to the Faery-Faith Red Branch and Sacred Order of Tara.

Faery Lesson 8: Preparation for Bhairdic Ordination.

Faery Lesson 9: The Ceremony and last assignment.

Completion of all course material and the approval of the Ollamh results in an Ordination as a Bhaird of the Faery-Faith Tradition & Network. Bhairds are invited to enter The path of the Bansagart (priestess) and Sagart (priest), or undergo the Druidic Training Program.

Additional Study Materials covered in the college:

Faery ring outline
Faery-Faith Credo
celebration chants
grounding and centering guidelines
herbal recipes
a Treatise on natural magic
A Call of the Sidhe
The Mystic of Dana
Ceremonial outline for all Lunar Mystery Venerations
Self-Dedication Ceremony
and more
Register online right now.

Make payments with PayPal - it's fast, free and secure!

Please allow seven days to begin processing your enrollment. We will automatically subscribe you to our private email list and provide you with the passwords to enter our member's only section. An email notice will be sent to you when this has occurred. Allow an additional 3 weeks processing for U.S. Postal Mail enrollment. Due to the nature of this transaction, no refunds are given once processing begins. Thank you.

To begin the enrollment process via Postal Service, please click [here](#).

Brigid's Press Faery Books

Lighting the wisdom way!

Brigid's Press

offers twelve books written by

Kisma K. Stepanich-Reidling

especially for the

Faery-Faith Tradition & Network

For our complete title list click button

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Web caretakers: FFN Web Guild

Web Design by Wild Wolf Webmasters & Kisma K. Stepanich-Reidling

Web Site SEO by Wild Wolf Writing

<http://www.jules.org/bbmm99/faeryfaith-kisbio.html>
18 captures

18 Apr 2001 - 25 Jan 2021
Feb MAR Jan
20
2004 2005 2021

About this capture
Biographical Information on Kisma K. Stepanich

Born: July 4, 1958, 1:36 PM, Santa Ana, California
Married Jack Reidling, Ph.D. on October 25, 1992
Children: Tristan Shane Reidling born April 3, 1995

Authored: Faery Wicca Tarot (1998, Llewellyn); Faery Wicca Book Two: Shamanic Practices of the Cunning Arts (1995, Llewellyn); Faery Wicca Book One: Theory and Magick (1994, Llewellyn); Sister Moon Lodge: The Power and Mystery of Menstruation (1992, Llewellyn); The Gaia Tradition: Celebrating the Earth through Her Seasons (1991, Llewellyn); An Act of Woman Power (1989, Whitford Press).

Contributing Author: "The Ancient Ones of the Irish Faery-Faith," The Magical Pantheons, Edited by Chic Cicero and Sandra Tabatha Cicero (1998, Llewellyn); 'Seeing The Sun at Midnight," Witchcraft and Shamanism, Edited by Chas Clifton (1995, Llewellyn).

Tradition Practiced: Faery-Faith, as based on the Bhairdic System and folk ways of the oral faery tradition of Ireland.

Special Hobbies/Interests: the tarot, organic gardening, herbalism, and especially quilting.

Background in Wicca/Witchcraft/Paganism: Found her way to the Craft as a solitary in 1976. Received formal Wiccan training in the 80s through the Cauldron of Cerridwen, a Celtic Coven. Began training in the Irish Faery-Faith in 1985 with various Irish teachers of both a Pagan and Christian orientation (most notably: the senachi Tom mac and Sr. Mary Menchen a Catholic Brigideen). Kisma's current teachers in the Fellowship are: the Hon. Lady Olivia Robertson, Fellowship of Isis, Enniscorthy, Ireland (since 1994) and Prem Sudheer (Scotland), Knight Commander of the Priory of Brighid, The Noble Order of Tara (since 1998). In the 1995 she founded the Faery-Faith Network and the Bhairdic College postal course. In January of 1999, Kisma received an appointment from Lady Olivia as an Arch Priestess of the Union, to help ensure the future continuity and well-being of the Fellowship of Isis.

Kisma K. Stepanich
Lyceum of Brigid's Faery Faith

204 Broadway
Costa Mesa, CA 92627

Return to Faery Faith Network index
Go to FaeryFaith.org

faeryfaith.org
<http://www.jules.org/bbmm99/faeryfaith-course.html>
16 captures
19 Jan 2001 - 20 Mar 2005
Feb MAR Apr
20
2004 2005 2006

About this capture
The Bhairdic College
Lyceum of Brigid's Faery Faith
204 Broadway
Costa Mesa, CA 92627

faeryfaith.org

STUDY PROGRAM - CORRESPONDENCE COURSE

Description: All course work is designed for the individual who feels a calling to be formally trained in the Irish & American Faery-Faith Tradition & Druidic Clan of Dana, operated under the Ollamhship & ArchDruidship of Kisma K. Stepanich. Enrollment in the College will provide you with:

Membership Certificate and Life-time member status with the Fellowship of Isis through the Lyceum of Brigid's Faery Faith
A one-year subscription (4 issues) to the Lyceum of Brigid's Faery-Faith Newsletter
Access to the Members Only FFN subscription Email Lists
Access to the Members Only On-line Live Faery-Faith Lyceum classes as offered
Access to the Members Only Section on the faeryfaith.org homepages
Invitations to attend Private Events with Kisma K. Stepanich as offered
An Invitation to become a Companion of the Priory of Brigid's Faery-Faith Red Branch of the Noble Order of Tara and direction toward becoming a Knight or Dame
Commander of your own NOT priory
The opportunity to undergo Druidic training into the Inspired Grove of Usneach, Druidic Clan of Dana
Active participation in the Faery-Faith Bhairdic Sturture through the association with one or more Trees.
Access to the Fellowship of Isis Liturgy

All Lyceum Program - Correspondence Course materials, which include 8 written lessons, 3 lesson tapes, Rite of Passage materials and tape and a frameable Bhaird Certificate (numbered and signed) upon completion of the program.

And more. . . .

College Fees: Visit FaeryFaith.org for current fees. Paid in-full at the time of registration. All course materials, excluding the final Rite of Passage materials (sent at appropriate time), will be sent upon application and fee processing.

Course Specifics: Each lesson includes assignments which must be completed and submitted to the Central Grove office. You may work at your own pace as long as you remain active in your course work within a three month period of time. Each completed lesson will be reviewed and returned with comments. Once all course work has been satisfactorily completed the Rite of Passage materials and tape, and official Bhaird Certificate are sent along with an invitation to continue Faery-Faith education by entering into the Priestess/Priesthood Training program.

Course Topics:

Lesson 1: Sacred space, the altar, Celtic Division of the Year, traditional history, Fairy allies of the elements. Tape 1 - Side A: Poet's Invocation to Brigid, opening material, preparation format, ground and centering format, Journey of Perception, closing material, salutations; Journey to the Faery Mound (not published). Plus additional FOI Liturgy.

Lesson 2: The Faery Lineage, the Faery Wand, Magickal Symbols, Magickal Tool Consecration Ritual, Faery Ally. Tape 1 - Side B: The Celts, opening material, preparation format, ground and centering format, Seed Power Journey, closing material, salutations; The Faery Fetch Journey. Plus additional FOI Liturgy.

Lesson 3: The Ancient Ones, the Land of Faery, Arousal of the Flame, the Warrior's Shield. Tape 2 - Side A: Preparation format, ground and centering, Spiritual Benefactor Journey, closing material, salutations; Virgin Goddess meditation. Plus additional FOI Liturgy.

Lesson 4: The Temple, Faery Dress, the Four Sacred Talismans, the Faery Ring, the Faery Fetch, Spiritual Benefactor, Sacred Message. Tape 2 - Side B: opening material, preparation format, ground and centering format, Spirit Temple Journey, closing materials, salutations. Plus additional FOI Liturgy.

Lesson 5: The Bhairdic Way & Druidic principals. Plus additional FOI Druidic Clan of Dana Liturgy.

Lesson 6: Living a Green Life, the presence of Gaia, the Gaia Tradition. Plus additional FOI Liturgy.

Lesson 7: The Priory of Brigid's Faery-Faith Red Branch of the Noble Order of Tara,

guidance toward becoming a Knight or Dame Commander and starting your own NOT priory. Tape 3 - Becoming a Companion of the Priory of Brigid's Faery-Faith Red Branch of the Noble Order of Tara. Plus additional FOI Noble Order of Tara Liturgy.

Lesson 8: Preparing to become a Bhaird of the Faery-Faith Tradition.

Additional Study Materials you will receive:

Faery circle outline
Faery-Faith Credo
Celebration chants
Cake recipes
Grounding and centering guidelines
Herbal recipes
A Treatise on natural magic
A Call of the Sidhe
The Mystic of Dana
Ceremonial outline for all Lunar Mystery Venerations
Self-Dedication Ceremony
And more

In addition, you will also receive a Rite Of Passage tape receiving you into the Lyceum of Brigid's Faery-Faith, Fellowship of Isis, plus access to FOI booklets and other materials required for this course.

To begin the enrollment process, please click [here](#).
You will then be contacted by the college via email.
This is a wonderful opportunity to learn about the Faery.

MAIL ENROLLMENT FORM

The Bhairdic College
Lyceum of Brigid's Faery Faith
204 Broadway
Costa Mesa, CA 92627

' Yes, I wish to enroll in the Bhairdic College postal course. Enclosed is my check/money order, made payable to: Kisma K. Stpenaich.

Your
Name: _____

Address: _____

City, State,
Zip: _____

Phone: _____ Fax: _____ Email: _____

Mail to:

Lyceum of Brigid's Faery Faith
204 Broadway
Costa Mesa, CA 92627

Please allow 4-6 weeks for processing once your check/money order has been processed.
Thank you for your interest in keeping our Faith Alive! Deep peace and blessings be.

~ Sorry, no refunds allowed. ~

faeryfaith.org
<http://faeryfaith.org/>
319 captures
24 Jan 2001 - 9 Oct 2025
Nov FEB Apr
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2005 2006 2007

About this capture

Faery Faith Network | Faery Practices | Faery Books | Bhairdic College | About Faery |
Faery School

You Are Welcome -- Ta fáilte romhat--
. . . to the Faery Homepages for the Faery - Faith Network.

ENTER THE FAERY FAITH NETWORK

Welcome to this sacred Faery place, this ground revered by all who honor the name of
Brigid. Allow yourself to be touched and influenced by the memories, emotions and

whisperings evoked by her holy place, Cill Dara!

Cill Dara is a Gaelic name that means the Cell or Church of the Oak, and is known today as Kildare and is located in Ireland. Cill Dara was an important gathering place and pilgrimage site in earlier centuries and still is, even today.

You are invited to become a pilgrim and undergo a pilgrimage of this site ~ our Faery Realm!

At the heart of the longing of all pilgrims lies the hope and dream that, by traveling to a special place associated with the divine, they might somehow be changed and renewed. To be a pilgrim is to invite change, conversion, new perspectives, a deeper life. The journey to a sacred place is just as important as the arrival.

Take time, as you venture through our Faery Realm, for this just might be the beginning of your pilgrim way. Look at and listen to the life within you and around you as you take this walk. For though these pages may lend you but a brief pathway to stroll, there is a doorway through which you are invited to enter that will take you down a path on a wondrous journey into the very heart of not only our Beloved Community but that of the Sidhe, the Shining Ones, for we are Their kin and dance and sing and walk and talk with Them every step of the way.

Let Brigid's Shining Flame guide you onward, and may you hear the wind whispering from the past...

"Stand at the crossroads and look.

Ask from the ancient paths

which was the good way -- take it

and you will find rest for yourselves."

~ Jer 6:16

May the Sidhe guide you, dear visitor, along your way... and may you find the doorway that leads you into our Beloved Community and the Realm of Faery ... Dia's Muire dhuit!

ENTER THE FAERY FAITH NETWORK HERE

The oral Irish Faery Tradition has survived for thousands years and is alive and practiced in the Faery - Faith Tradition today. The Faery-Faith Tradition includes Irish history and Irish Faery folklore, from sacred sites, to sacred stones and sacred trees. The Faery-Faith Network offers many on-line classes on our various subjects and spiritual practices.

ENTER THE FAERY FAITH NETWORK HERE

© 2000 by Kisma K. Stepanich-Reidling & Faery Faith Network

Web caretakers: FFN Web Guild

Web Design by Wild Wolf Webmasters & Kisma K. Stepanich-Reidling

Web Site SEO by Wild Wolf Writing

We can be located through these keywords: Faery, faerie, fairy, irish, ireland, sacred travel, faery faith, faery wicca, faerie wicca, fairy wicca, wicca, witch, witchcraft, pagan, kisma stepanich, tarot, sacred stones, sacred trees, ogham, druid, druids, obod, druid clan, clan, clans, celt, celts, celtic, folklore, history, irish history, ancient history, ancient irish history, ireland history, castle, foi, fellowship of isis, lady olivia, danu, tuatha, tuatha de dana, tuatha dedana, sacred sites

The difference between the Faery-Faith Tradition and Victor Anderson's Feri Tradition: The Faery Tradition Among the distinguishing features of the Faery tradition is the use of a Faery Power which characterizes the lineage. It is an ecstatic, rather than a fertility, tradition. Strong emphasis is placed on sensual experience and awareness, including sexual mysticism, which is not limited to heterosexual expression. In this, as in the general spirit of spiritual exploration, there is more risk-taking encouraged than in other Wiccan traditions which may have specific laws limiting behavior, and there is a certain amorality historically associated with the Tradition. We see ourselves, when enchanted, as "fey"--not black, not white, outside social definitions, on the road to Faeryland, either mad or poetical. We are aware that much of reality is unseen, or at least has uncertain boundaries. As in all the Craft, there is a deep respect for the wisdom of Nature, a love of beauty, and an appreciation of bardic and mantic creativity. The Gods are not just constructs or psychological forces from the collective unconscious. The Gods are real, with a system of morality different from our own, and we have a responsibility to them. The Faery Tradition, in common with initiatory lineages of the Craft which practice possession, is a mystery tradition of power, mystery, danger, ecstasy, and direct communication with divinity. This is in contrast to traditions which practice psychodrama or psychotherapy through ritual. The tradition is not for everybody, and it is not amenable to mass attendance, like many Pagan paths. There is a specific corpus of chants and liturgical material, much of it stemming from Victor Anderson and Gwydion Pendderwen, which provides a frame for many Circle-workings, and poetic creativity is highly valued. The magical practices of the Faery (or Feri, as Victor spells it) Tradition are heavily invocatory, to encourage possession, which relies mainly on psychic talent or sensitivity to occur. Rites are stylistically diverse, and may draw from many sources.

There is an initiatory lineage, traceable to Victor or Cora Anderson or Gwydion Pendderwen. Victor tells of antecedents of the present tradition in the coven in which he was involved in the 1920's and 30's in Oregon. Hallmarks of the tradition are possession of secret names, energy-working using pentacles and visualization of blue fire, a body of poetic and liturgical material, deities and archetypes specific to the Tradition, the doctrine of the Three Selves, a cingulum of a specific color, a "tribal" or "clan" feel to the coven ." The Faery Tradition is gender-equal, and all sexual orientations seem able to find a niche. For many, there is a strong identification with the realms of Faery and with shape-shifting. Although Victor is universally recognized as the founding teacher of the tradition, it is possible to identify influences which shaped the tradition before its present form evolved. There is a strong African diasporic influence, primarily Dahomean-Haitian, and the Three Selves theory is an outgrowth of Huna beliefs. Neither is Victor the only source for material presently within the tradition. Each initiate seems to draw the tradition in a new direction and uncover new ground.. Some practitioners, such as Gwydion and Eldri Littlewolf, went deeply into shamanic forms. Gwydion also worked extensively with Celtic religion, even learning Welsh early in his Wiccan training. Other influences (Arica, Tibetan meditation, and Ceremonial Magick) entered as Gabriel Caradoc began teaching. Victor, Gwydion, Caradoc, Brian Dragon and Paladin wrote darkly beautiful ritual poetry and liturgy. Gabriel's classes provided an excellent training in magical visualization and his students continue his teachings. Poet Francesca De Grandis and songwriter Sharon Knight have added their inspiration to the corpus of material. Starhawk has used concepts developed in the Faery Tradition in expressing her beliefs and practice, and has given the clearest explanations widely available of concepts such as the Three Selves or the Iron Pentacle. Copyright 1988 by Anna Korn. May be reproduced if credit is given. More information on this Tradition may be obtained from Francesca De Grandis' web site, The 3rd Road, describing a living branch of Faerie shamanism. Back to the COG Home Page.

faery, faerie, fairy, irish, ireland, sacred travel, faery faith, faery wicca, faerie wicca, fairy wicca, wicca, witch, witchcraft, pagan, kisma stepanich, tarot, sacred stones, sacred trees, ogham, druid, druids, obod, druid clan, clan, clans, celt, celts, celtic, folklore, history, irish history, ancient history, ancient irish history, ireland history, castle, foi, fellowship of isis, lady olivia, danu, tuatha, tuatha de dana, tuatha dedana, sacred sites. The oral Irish Faery Tradition has survived for over thousands of thousands years, and is alive and practiced in the Faery - Faith Tradition. The Faery Faith tradition includes Irish history and Irish Faerie folklore, from sacred sites, to sacred stones and sacred trees, the Faery Faith of Ireland, once called Faery Wicca is now known as the Faery Faith Network tradition.

The oral Irish Faery Tradition has survived for over thousands of thousands years, and is alive and practiced in the Faery - Faith Tradition. The Faery Faith tradition includes Irish history and Irish Faerie folklore, from sacred sites, to sacred stones and sacred trees, the Faery Faith of Ireland, once called Faery Wicca is now known as the Faery Faith Network tradition.

We can be located through these keywords: faery, faerie, fairy, irish, ireland, sacred travel, faery faith, faery wicca, faerie wicca, fairy wicca, wicca, witch, witchcraft, pagan, kisma stepanich, tarot, sacred stones, sacred trees, ogham, druid, druids, obod, druid clan, clan, clans, celt, celts, celtic, folklore, history, irish history, ancient history, ancient

irish history, ireland history, castle, foi, fellowship of isis, lady olivia, danu, tuatha, tuatha de dana, tuatha dedana, sacred sites

Please note: Kisma K. Stepanich-Reidling is no-longer affiliated with nor represents the Fellowship of Isis as of October 11, 2003, at which time she gave formal resignation as one of the Arch-priestesses of the Archpriesthood Union, a Grand Dame Commander of the Noble Order of Tara, as well as Arch-Druidess of the Druid Clan of Dana. However, Kisma still acknowledges the FOI LITURGY and mentorship with Olivia Robertson as part of her personal lineage and spiritual education. The FOI POLICIES FOI PUBLICATIONS no longer apply to FFN. The JUNO COVELLA Goddess Calendar is still honored. Kisma acknowledges that the TRUE FOI is located at Foundation Center: Clonegal Castle Enniscorthy, Eire S. Ireland. She acknowledges that the FOI Foundation Center Welcomes members to the Fellowship of Isis by FOI co-founder, Olivia Robertson's and is where one receives TRUE training in the College of Isis, the Spiral of the Adepti, the Druid Clan of Dana, and the Noble Order of Tara. Kisma does NOT recognize any other location, persons or lyceums as being official anything. Beyond FOI is the guidelines and practices of Love, Beauty and Truth, which FFN whole-heartedly embraces. May the Goddess of Ten-Thousand Names bless all members of FOI in the work of the fellowship as founded at Clonegal Castle, the Foundation Center, under the aegis of Isis of 10-Thousand Names. Kisma recommends the Fellowship of Isis Manuals, Isian News although she no longer maintains a College of Isis Lyceums or teaches through the Spiral of the Adepti. Her Lyceums is no longer in operation. She continues Druidic teachings through the FFN Druidic Clan of Dana, recognizing the FOI Druid Clan of Dana Groves as part of her lineage. Several Noble Order of Tara Priories were founded by Kisma and are still in operation under the guidance of another, with dedication to the FOI Manifesto, the dedication validated by the thousand of years sacred hieroglyphs of Isis printed on each application form. Degree, Level or Initiation. "Aset Shemsu" (hieroglyphics) Lyceum was the one through which Kisma underwent training with Olivia Robertson who later founded the .Archpriesthood Union .

<http://www.geocities.com/ferigold/truthfaery/index.html>

5 captures

31 Oct 2001 - 24 Oct 2009

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2004 2006 2009

About this capture

Faery Gold

The Truth Faery Files

10 Aug 2001

Faery Gold is pleased to present the Truth Faery Files in their new home on the Web, as a service to the Neo-Pagan community. The content has not changed from the original site - only the formatting and HTML is different... simpler and sleeker. So without further adieu....

Welcome to

TRUTH FAERY

This is a website dedicated to revealing

faery-true and faery-factual information

about Certain Faery Writings

To Get Right To The Heart Of The Matter

Many people have pointed out apparent similarities between text in books written by Kisma Stepanich (and published by Llewellyn Publications, St. Paul, MN, 1994 -1998), and other books by a number of other writers published in years previous to those of Ms Stepanich. Many of these earlier books are cited by Ms Stepanich in her bibliographies, so it seems likely that she read them.

What is confusing to the public, and has attracted so much curiosity, is that there are many seemingly verbatim phrases, lines, paragraphs, pages, and even maps and illustrations from various earlier books, quoted directly by Ms Stepanich without acknowledgement of the original authors, without quotation marks, and claimed within her books as her own copyright.

By law we cannot legally quote more than 200 words of any one example, but here are some examples typical of the phenomena that many people have commented upon. In the example just below, one of the quotes is from "The Real World of Fairies," by Dora van Gelder, published in 1977, and one is from Ms Stepanich's "Faery Wicca Book One", published in 1994, some 17 years later. Which do you think is which?

To see these passages, click here: Exhibit A

In the example of her "Faery Wicca Tarot" (1998), there are many, many words that seem to be identical to text from "The Celtic Art Source Book," written by Courtney Davis, published by Blandford Press in 1988.

For an example, click here: [Exhibit B](#)

There are also hundreds of words that seem to be identical to text from Miranda Green's, "Dictionary of Celtic Myth and Legend," published by Thames & Hudson, in the year 1992.

For an example , click here: [Exhibit C](#)

For additional examples, click here: [Further Examples](#)

The examples presented are a few of many that could be listed, and we present at the end of this statement, without comment or criticism, the page references and publications that seem to have been duplicated without acknowledgement by Ms Stepanich, along with the page references where these quotes may be found in her books.

~ What can be quoted legally? ~

Generally speaking, a writer is allowed to use up to 200 words maximum from another book as "Fair Use," * providing this usage is acknowledged (by use of quotation marks and/or footnoting). Other use has to be by written permission and acknowledged; sometimes, a fee is charged for such usage. To date, not one of the authors or publishers on this reference list has confirmed that they were asked for permission by Ms Stepanich, or that they gave such permission.

Llewellyn and Stepanich were challenged legally, by authors and publishers, over copyright issues in her books. As a result of this legal challenge an out of court settlement was made with at least one author. Not long after this, Llewellyn withdrew the Stepanich books from the market.

For the reference list of the many quotes that have been found so far, click on the Reference links at the bottom of this page. If you are aware of any others, you can email them to us, and if they can be verified, they will be added to this list. We cannot enter into any discussion of, or accept any disparaging comments concerning, Ms Stepanich's work. These references rest solely and utterly on what Ms Stepanich herself has published in her Llewellyn books; they are strictly factual, carefully verified, and offered only for comparison and consideration.

No accusations are made or intended by this reference list. It only states what is present in Ms Stepanich's books, already available to the public, and it cross references the seeming duplication of many items of text that appear in earlier publications by other writers.

~ ~ ~ ~ ~

* "Fair Use" is defined as the fair usage of one writer's words by another. For information on Fair Use, click on the link [\[to the right\]](#).

oldones

Home

Examples And References:

Exhibit A

Exhibit B

Exhibit C

Further Examples

Copyright, Fair Use & Plagiarization

References 1 - Faery Wicca Book One

References 2 - Faery Wicca Book Two

References 3 - Faery Wicca Tarot

References 4 - The Ancient Ones of the Irish Faery Faith

References 5 - The Irish American Faery-Faith Tradition

To Report Stolen Faery Gold Email:

ferigold@yahoo.com

Credits

"Old Buggers" image from Witch Way Graphics.

Browser Note

This page uses cascading style sheets and displays best using Internet Explorer 5 or better. 1

<http://www.geocities.com/ferigold/index.html>

10 captures

6 Jan 2002 - 28 Jun 2015

Feb MAY May

15

2004 2006 2008

About this capture

Faery Gold

All That Glitters Is Not Faery

Folklore tells of mortals who, upon visiting Elphame or Faeryland, were astounded by the wealth there to be seen. Piles of gold and jewels, rich tapestries, luscious fruits. They lusted to have this wealth for themselves, so the greedy mortals stuffed their pockets and bags with the loot, and then upon returning to the light of the Dayworld, found the gold turned to lead and the jewels to glass. Apples taken from Elphame turn to wood, silks to burlap. That which is stolen from the Elves profits nothing, and can not

sustain life nor satisfy desire. The gifts of Elphame are not to be seized by force or fraud; only that which is freely given may be said to be of the Grey Folk.

This website is for the purpose of exposing plagiarisms and misrepresentations regarding the Anderson Faery Tradition (also spelled "Feri") on the Web, so that honest seekers will not be misled by the appearance of a cloak of Faery glamour. By the Dancer in the Flames, may the light of truth reveal the Way to those who would be pixie-led down the garden path to destruction, and may the stones of Earthwoman cause the dishonest to stumble and fall of their own carelessness and ignorance. May Dawnwoman's wings shelter the just, and may the Lady Sirena pour all Her love upon those seeking wisdom.

By Our Lady Of The Stars, Queen of Heaven and Hell, So Mote It Be.

News Flash: 27 June 2005

Since it has come to our attention that there has been a schism in YTT, the above open letter no longer applies to The Church of Y Tylwyth Teg properly speaking, whose new web site is now located at Ytylwythteg.org. Faery Gold is satisfied at this time that its editorial concerns have been met. Their current website does not impinge on anyone's copyrights as far as we can tell. The Church has separated from its previous leader, Bill Wheeler, aka Rhuddlwn Gawr, who has constituted a "new" organization called Dynion Mwyn, using the same web domain however, Tylwythteg.com.

Here is The Church of Y Tylwyth Teg's statement regarding their future directions.

For the time being, due to a diversity of projects, we will leave the YTT Files as they are as an historical document. Some minor editing may occur in the near future. We wish the Church of Y Tylwyth Teg the best in their pursuit of integrity and honor as they move forward under the leadership of Cerridwen and its board, and hope they will endeavor to scrutinize their offline lessons and materials for scholarship and attribution. The materials on our site will give them a good place to begin this research.

As the original web domain still exists, some of these concerns above may still apply to the owner of that domain that is now unaffiliated with Y Tylwyth Teg. We hope the situation in that regard has improved since we began this site in 2001.

~ FGwitches

CONTENTS

I. *Now Here - The Truthfaery Files*

The Truthfaery Files, detailing the extensive plagiarism in the books of Kisma Stepanich, has found a new home at Faery Gold. 9 Aug 2001.

II. *Y Tylwyth Teg's Plagiarism of Faery and Wiccan Authors*

An Open Letter To The Pagan Community

Revised August 7, 2001

Get the whole story here....

Enjoy the show, and if it be your Will, get involved. Pass this site on to your pagan friends, and help keep us informed.

III. The "Road to Faerie" Site

"That Faerie Site" on Geocities that folks ask or comment about.

Anderson Faery Links:

FeriTradition.org

What Is F(a)er(i/y)?

Andraste/Anna Korn

Gabriel

Storm Faerywolf

Francesca De Grandis

To Report Stolen Faery Gold Email:

ferigold@yahoo.com

Credits

"Smoking Witches" image from Witch Way Graphics.

Thanks to: The Truthfaeries, and other contributors and correspondents with Faery Gold - you know who you are. You have all been a well-spring of content, historical background, and helpful suggestions.

Last update: 09 Feb 2005

1 1

<http://www.geocities.com/ferigold/index.html>

10 captures

6 Jan 2002 - 28 Jun 2015

Feb MAY May

15

2004 2006 2008

About this capture

Faery Gold

All That Glitters Is Not Faery

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Last update: 09 Feb 2005

1 1

http://dmoz.org/Society/Religion_and_Spirituality/Pagan/Wicca/Traditions/Faery/Radical_Faery/

20 captures

1 Sep 2000 - 16 Mar 2017

May JUN Dec

15

2005 2006 2007

About this capture

Open Directory Project In Partnership with AOL Search
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the entire directory

Top: Society: Religion and Spirituality: Pagan: Wicca: Traditions: Faery: Radical Faery (22)

Description

Gatherings (1)

See also:

Society: Gay, Lesbian, and Bisexual (4,539)

Society: Religion and Spirituality: Divination: Tarot (427)

a.k.a. Amber Fox - A growing circle of alternative gay and queer men, friends and neighbours who are centred on the land aka Amber Fox. Ontario, Canada.

Chicago Faeries - Events, contact information. Chicago, Illinois, USA.

CorBeau's page - Zuni Mountain Sanctuary, Harry Hay

Cumpost: A Radical Faerie Site - An established and growing circle of gay and queer men centred on the land a.k.a. Amber Fox.

DC Radical Faeries - Witches and Faeries and Bears! Oh, MY! Events, Happenings,

Parties. Washington, DC, USA.

Denver Faeries - Monthly heart circle and other events, contact information. Denver, Colorado, USA.

EuroFaerie - Events calendar, photographs, ideas on rituals, and history.

Faerie Ancestors' Web Memorial - Lists and web pages honoring radical faeries who have gone before us.

Faerie Camp Destiny - Faerie land in Vermont, USA. Gatherings, aerial photograph, email list, documents regarding decision making.

The Faerie List FAQ - Information about a big, old email list which has been cross-pollinating the radical faerie tribes for years.

Folleterre Sanctuary - Faerie land in Europe. Contains photos, financial information, plans, and decision making.

HipFaerie - Space for gay, lesbian, and bisexual youth who have roots in modern hip culture - "queer hippies" as it were.

Kawashaway - The Northwoods band of radical faeries are in Minnesota, Wisconsin, Iowa, Chicago, and elsewhere.

The Leatherfaerie Shaman - Cyrwyn's page, includes essays on leather and SM, on radical faeries and shamanism, and related links.

Nomenus - Nomenus and Wolf Creek Radical Faery Sanctuary, Wolf Creek, Oregon. Gatherings, visitor's guide, art, wishlist.

Peridot's Place - One Faerie's family, body rituals, S&M, drag, and experiences with HIV.

Radical Faeries - Larry Roberts story of his first faerie gathering, published in Holy Titclamps #2.

RFD Magazine - Nationally distributed magazine concerning rural gay men and related areas of human growth and consciousness. Topics include alternative lifestyles, homesteading, politics, gardening, cooking, contact letters, poetry, fiction, prisoner concerns, men's arts, health, photography, and book reviews.

Temple's Homo Page - Gay interest fiction, non-fiction, comics, artwork, erotica from the perspective of a pagan rad-fey. Oh yes, and the stray manifesto or two.

Who are the Radical Faeries? - This is the classic manifesto which starts out "We are a network of faggot farmers, workers, artists, drag queens, political activists, witches, magickians, rural and urban dwellers who see gays and lesbians as a distinct and separate people, with our own culture, ways of being/becoming, and spirituality."

Zuni Mountain Sanctuary - Faerie community in Zuni Mountains of New Mexico, USA. Pottery business.

"Radical Faery" search on:

All the Web - AltaVista - Gigablast - Google USENET - Google - HotBot - Lycos -

Teoma - WiseNut - Yahoo Google Web Directory

Category editor: kingdon

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Last update: 0:49 PT, Tuesday, April 26, 2005 - edit
<http://www.pooklaroux.com/why.html>

26 captures

1 Nov 2002 - 26 Oct 2009

Aug SEP Oct

02

2008 2009 2010

About this capture
SilverFruit Image @ MH Snyder 2003

This page Last Updated March 20, 2002

A few words from Pook La Roux:

What this site is about:

My spouse asked me why I was putting so much energy into this site. After all, there are hundreds of Wicca/Witchcraft/Pagan sites on the Web at this point. There are hundreds of FAQs about Magick and Witchcraft. There are even a good number of sites about Shamanism. What's so special about The Faerie Shaman?

It's that word "Faerie".

There are people who think "Faerie" means "make believe cartoon creatures like Tinkerbell from Peter Pan." There are other people who simply use the word as a synonym for "homosexual". What if the real world of Faerie is beyond these things?

My first inkling that Faerie might not be so shallow came when I was reading a book about the Findhorn Garden. At this point, I still wasn't convinced, but something in that book struck a chord with me. I carried around this secret thought for quite a few years, as I began to study Modern Magick and the religion of Witchcraft.

I found books like Kisma Stepanich's "Faery Wicca" and I pulled them off shelves with hot little hands and bought them with grocery money. This was kind of, but not quite what I was looking for. I wasn't sure what it was I was after, until I read the Francesca Dubie (De Grandis) and Victor Anderson interviews in "People of the Earth". The secret seed began to sprout.

Victor seemed to be saying "The Faery people are a real race of people who share the

planet with us. They have always been here -- and will always be here."And Francesca seemed to be saying "And I am one. Are you one, too?" How could this be? But fragmentary clues welled up around me, once I knew what I was looking for. (Never forget that the people who are in power have controlled the flow of information for so long we don't always have the reflex to use the resources that are out there that will help us to find the truth.)

It wasn't until a couple of years ago that after much growth in the dark quiet of the earth womb this secret seedling poked up from beneath the soil. I found the book "The Elves of Lily Hill Garden" and began to take Shamanic training at the same time. I was charmed by the book:" Gee, a place kind-of like Findhorn right here in the US! In Michigan, why we're almost NEIGHBORS!" And then I had the Imram where I MET THEM.

It's much too intimate a thing for me to be able to lay out on this page for you like a dissection subject -- but I assure you, I was convinced. Whatever I ran into out there in the Second Air -- it was real, -- and it sure resembled something drawn by Disney. But what then did this mean in terms of Faery being in this life, in this air? Are these the People who live Between? And just between and never in? Not to be touched or seen with a mortal eye? Or is it me who doesn't know how to slip between -- me who is trapped in this one space?

It meant that they are everywhere. It means, yes -- Brownies do sometimes put your clothes from the washer to the dryer if they've taken a liking to your family, just like deer will walk right into the barn to eat corn with the horses, and the raccoons will get into your garbage cans. They aren't held back by the same notions of property and territory we are. Yes -- little green men may hang around your houseplants and you don't know how to look to see them. It doesn't mean they aren't there -- you can't always pick out a chameleon on a green leaf, and you may not ever catch them because they might be faster than the fastest flying insect. But just because you can't catch a fly doesn't mean it's not there. It means, we have found tiny shoes, pipes and tiny mummies. It means reputable sources have seen them dancing in rings on roads and in fields -- up to the present day. Are they Aliens? Are they some kind of ghosts? Are they a secret race of human cousins? Are they something else entirely? We don't know, but it's going too far to say they aren't real simply because we're uncomfortable answering these questions.

The experience with them in the Imram convinced me of one definite thing: we have to respect them. If they are real, they have cultures and concerns as real as our own. They

don't want us peeping and spying on them --they never have liked it -- and they have as much right to privacy in their lives as we do in our own. They don't like to be treated as stereotypes, any more than people like to be boxed and labeled. And yet, still we can only come to some acceptance of each other beyond the walls of ignorance. We have to be open to accepting the truth in whatever form it may come. It's not likely to come from the lips of man.

The last but most urgent reason I'm putting so much into this quest, what about those old tales of Fairy brides, and Fairy Lovers, and Changeling children and blonde haired babes stolen from their cradles? What if there are Fey genes mixed among the blood of mankind? What does that mean? What if whole tribes of small folk mixed into whole tribes of tall folk, and the result is that so many of us have this added awareness or potentiality? I'm not talking about a superiority, because if it is true, then surely I've seen more people who couldn't accept, couldn't handle this dimension in their lives than people who appreciated it and valued it. And this isn't a sad ploy to hoist one ethnic group over another. If the Little People were in one place in the world, we know they spanned the globe. You don't have to be Irish or Polynesian, white or black. It's the bald fact that the whole human race is a species of mutts that puts us in this position to begin with. How do we know we're all not the bastard children of the People of the Stars?

At this point maybe I'm losing some of you, you're saying "This Pook is off the beam!" You came here looking for flower fairy gifs, or you were hoping for something Pagan and Rainbow-colored. All I'm saying is that you could be searching the web for pictures of dainty winged things while hundreds of them would be floating about in your own yard right at this minute if you didn't spray it down with weed poison all the time. You could be trying to find your Gay identity when it really is in your Fey genes just like your green eyes and your blond hair. And there could be a part of you that is so afraid to deal with these things that you surf on out of here, never to visit the Faerie Shaman ever again -- but at least, I've said my peace. I don't have answers, but at least we can share the questions.

Since this is my site -- my Magickal site, in addition to truthful information about Faerie, I'll post information about other Magickal subjects and disciplines. I'll offer original and meaningful Pagan art and showcase talented Pagan artists and writers. I've been studying Divinatory methods for over 20 years -- surely I've got to have something I can share. I have been sincerely and deeply devoted to the cause of Anti-Defamation for Magickal Religions for over 5 years. I'm going to use this as a vehicle for that cause if I can. And my pledge to you, is to bring you things that are unique and useful -- for you to come to depend on my site to bring you something different and good. So much so that you'll want to return over and over. And as you come back, you get a little more

exposure to the Real world of Faerie, little by little until you can see with your third eye into the second air, and not think anything of it.

"Gin ye call me seelie wight---I'll be your friend both day and night.

Last Updated 2/2003

Pooklaroux @ 1999, 2000, 2001. 2002, 2003

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<http://dmoz.org/Society/People/Otherkin/>

161 captures

13 Jun 2001 - 30 Mar 2022

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2005 2006 2007

About this capture

Open Directory Project

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the entire directory

Top: Society: People: Otherkin (214)

Description

Dragons (11)

Therianthropes (56)

Vampires (97)

Walk-Ins and Starseeds@ (10)

Mailing Lists (23)

See also:

Society: Folklore: Literature: Tales: Fabulous Creatures (102)

Society: Religion and Spirituality: New Age: Channeling (196)

Society: Religion and Spirituality: Reincarnation (72)

This category in other languages:

Italian (3)

Anara's Haven - Articles, thoughts and rants from a Vampiric Fae perspective.
Eald of the Silver Elves - The Elven Tree of Life, where elves may navigate to discover more about their true s'elves.

Elenari Net - Articles, history, and community for Elenari on the web.

Embracing Mystery - A message board to share Otherkin knowledge and memories, explore white and dark magick, death, and the 'real world'.

The Forests of the Night - A friendly and open-minded message board community for otherkin, therians, and vampires.

House Of Nephilim - Eclectic gathering of various otherkin. Includes articles, IRC channels and a mailing list.

KinHost.org - Emails lists, comprehensive FAQ on who and what being Otherkin means, links to other resources, poetry, stories, and introduction, with a special emphasis on Otherkin Multiples and Hosting.

KinSpace - Devoted to Otherkin. Includes a chatroom and messageboard, as well as articles.

KinVention North - A celebration of the vernal equinox, held annually in Kitchener-Waterloo, Ontario, Canada, by and for the Otherkin.

kuro5hin.org || Otherkin: A Short Introduction - Editorials and responses regarding Otherkin.

Lair of the Black Rose - A personal website with simple and useful information on otherkin as well as useful and funny links. Contains poetry and rants as well and a daily cartoon.

Nephilim - Explores the mysterious Nephilim of the Old testament and Apocryha as an extinct race of mutant half breeds.

Other-Haven.net - Other-haven is a community for kin of all kinds, featuring a forum, IRC chat, and FAQs.

The Otherkin - Personal reflections on a variety of Otherkin. Deals with Sanguinarians, ageless vampires, PSI vampires, dragons, demons, angels, weres, therianthropes, fae, etc.

Otherkin Alliance: Connecting Worlds - Information about and support for various types of otherkin.

Otherkin MSN Community - An online otherkin community with articles, FAQs, chat, and a message board.

Otherkin.Net - A community website, with an introduction, FAQ, and articles addressing issues such as awakening, spirituality and tolerance. Also, humor, links, poetry, filk, stories, mailing lists, chatroom, and event calendar.

Outerkin - An online community for vampires, werewolves, and otherkin of diverse types. Community oriented structure rather than a primary information source.

Realmscape: A Spiritual Resource - Information on various spiritual and esoteric topics, but mainly on Otherkin.

Rebecca's Faerie Princess Page - The Faerie Princess discusses her kind.

Shadow PathWays - Discussion and advice forum for therianthropes, otherkin, and vampires.

ShadowLore, Kansas Branch - ShadowLore of Kansas is a network and group for vampires, donors, witches, weres, fae and otherkin in Kansas, USA, to meet and get to

know one another.

The Vampire Connection Pages - A message forum to bring people of the vampiric lifestyle together, catering to both psi and blood vampirism as well as therianthropy.

Voices from the Darkness - A forum for all werecreatures, vampires, and Otherkin to discuss everyday happenings, exchange information, the Occult, and their own personal awakenings and past life stories.

Walking the Thresholds - Information, registration, directions, and history for a gathering of Otherkin held yearly.

What the Heck's an Otherkin? - Quick page introducing the concept.

Yet Another Otherkin Site - Describes being Otherkin from a personal perspective.

Includes reference to KinSouth, a yearly Otherkin gathering in Florida.

"Otherkin" search on:

AltaVista - A9 - AOL - Clusty - Gigablast - Google - Lycos - MSN - Teoma - WiseNut -

Yahoo Google Web Directory

Category editor: narradas

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Last update: 9:32 PT, Saturday, January 14, 2006 - edit

<http://www.duc.auburn.edu/~kerrlin/>

64 captures

23 Apr 1999 - 15 May 2010

Dec FEB Apr

13

2005 2006 2007

About this capture

Linda Kerr's Faerie Faith Page

A Branch of the MacFarland Dianics

Linda Kerr's Faerie Faith page has moved to a new hosting site. The domain is still the same (www.faeriefaith.net), but if you're arriving here by going to the old address, <http://www.duc.auburn.edu/~kerrlin/>, please note that it is no longer valid. Please go to <http://www.faeriefaith.net>, and remember to update your bookmarks.

<http://faeriefaith.net/>

179 captures

03 Aug 2002 - 14 May 2025

Jan FEB Mar

16

2005 2006 2007

About this capture

Linda Kerr's Faerie Faith Page

A Branch of the MacFarland Dianics

Festivals:

[Click here for info on the festivals, Moondance and FallFling, and other festivals](#)

Info on Our Brand of Faerie Faith:

Faerie Faith READING LIST

What is the Faerie Faith?

Info about the Faerie Faith, and links to other related groups

Studying the Faerie Faith

Releasing the Faerie Faith circle

Energies of the Lunar Trees

Dates for the Lunar Tree Calendar

About the Celtic Tree Calendar

Misc. Stuff:

Articles on Samhain, May Day, etc.

Email me

Other Cool Stuff:

Hoopniacs! Hooping - My new favorite obsession!

Church of the Spiral Tree - I helped started this back in 1997

Sacred Grove Academy - CST's cover school for pagan homeschooling families in Alabama, that Linda Kerr runs

The Hazel Nut back issues on-line!

Cliff Landis's page

The MacFarland Dianic Homepage

Tuatha de Danann - by Judy

Faery Faith - by Judy

- Hyperborea 2000 - (Unfortunately, this page is now down) Judy's page about Hyperborea, blasting me! Whee! I'm notorious! I'm notorious!! heh...Favorite quote: "Although we once acknowledged Linda Kerr as a fellow, She was never an official member of Hyerborea. We no longer do so. Her forming an ecumenical faeryfaith church was just not what we had in mind." Not a clue. Nope. None. Oh, and her

grammar, punctuation, and spelling is atrocious.

- Temple of Danu (This page is also down) Strangely, even after blasting me in the above page, Judy still has Spiral Tree, Hazel Nut, and my Bradley Instructor info listed on her links page... It's dated 2000 - she probably just forgot to update it after she realized she hated me. Oops.

Blue Roebuck - Dianic web page by Bendis

Pantheon

Linda's Natural Childbirth Page

Linda's Living History Page

"The Lunar Calendar"

Some of my favorite pages, with rants and other offensive stuff (warning - some of it is *rather* offensive!):

Mittens & Kittens - The first one is the "spicy brains" one!

People for the Unethical Treatment of Fireflies - a cool pagan comic strip

Oh My Gods! - another good pagan comic strip

Animated GIF spoofing LoTR

Very Secret Diaries of Lord of the Rings - FUNNY! These should be read in order, starting with Aragorn, then Legolas, Boromir, Frodo....you get the idea. Continuity is a good thing.

Bastard Operator From Hell - great to read when you're really pissed off at someone

Downright Tacky - fashion no-nos

Institute of Official Cheer - satirical look at days gone by

True Porn Clerk Stories - amusing and sad at the same time

Moronic Spell Requests

Keep Wicca Traditional - kind of a mean page

Why Wiccans Suck

This page created & maintained by Linda Kerr
Last updated on June 1, 2005

<http://www.pooklaroux.com/>
97 captures
27 Jul 2002 - 28 Feb 2024
Jan FEB Mar
12
2003 2004 2005

About this capture

<http://www.pooklaroux.com/faebooks.html>
29 captures
30 Aug 2002 - 27 Oct 2010
Jan FEB May
20
2005 2006 2007

About this capture
Books About Faerie

This page has changed significantly in this new edition of the Faerie FAQ. There are so many new books out about Faerie, and so many old ones! I can't list every book about Faerie, I just don't have enough room! And I haven't read them all...yet! So I have placed only the books and other media on this page that I feel offered me something significant in my understanding of Faerie. I'll try to keep the blurbs short and convey the essence of what each item offered me. I no longer have click thru links to sell you the books from this site -- sorry! If you need to buy cheap -- try half.com first. After that -- please get these books from your local independant bookseller! Keep the small bookstores alive with your support!

Be a Goddess!: A Guide to Celtic Spells & Wisdom for Self-Healing, Prosperity and Great Sex
and
Goddess Initiation

Francesca DeGrandis's Faerie Magick is nothing if not experiential, ecstatic. These are the books and the path I recommend to everyone who wants to get into Faerie Magick. If you want to follow the "Third Road" you will have to do the exercises (they aren't hard and they require very little in the way of tools and materials.) Francesca also has

an album out called "Pick the Apple from the Tree", which you can get from Serpentine Music. "Goddess Keep My Family" is the favorite track off that CD around here. As she likes to quote Thomas the Rhymer: "There's the road to Heaven, and there's the road to Hell -- and there? That's the road to Faerie" I hope to meet you someday, Francesca de Grandis.

People of the Earth Ellen Evert Hopman

People of the Earth is a book you will want to read -- parts of it, at least. This is where I found my first references to Victor Anderson, Francesca De Grandis, and Gwydion Pendderwen. It appears to be out of print, but used copies can often be found.

The Vanishing People: Fairy Lore and Legends also An Encyclopedia of Faeries.

Both these and all other Katherine Briggs books are out of print, and the author has, like so many other authors well versed in traditional faerie lore, has passed over. I purchased both of them through out-of-print book search companies. Not cheap, but if you have burning curiosity like mine...An Encyclopedia of Fairies is required reading for those of you who plan on delving deeply into matters of Fey importance. Pretty much any kind of Fairy, Piskie or Bwca will be listed in her volume. You can get lost in it, and it provides infinite jumping off points for all kinds of Faerie research. This isn't simply a volume of fantasy, because she carefully mixes folk talk with literature. It's still a secondary reference, but you can be sure the vast majority of new age faery books were crafted with it at right hand.

"Oak Ash and Thorn" and "Advanced Celtic Shamanism". Both of these are written by DJ Conway. She also co-created the Shapeshifter Tarot, with Sirona Knight and Lisa Hunt. Shapeshifter Tarot is full of images that could be very useful to anyone doing Faerie Magick or meditation.

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Findhorn is a garden community situated on the sandy peninsula in the North Sea. They talk with Devas there. This book is a classic in nature communications literature. Those of you who are Pagan, please be patient with the New Agey feel of this book. There's a goldmine of information in here. There are other books about Findhorn and spirituality by members of the community. My understanding of some of the I have met fey is very similar to some of the info presented here.

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Just what it says. You'll have to read it. Incredible! No, we are not talking about a memoir written by a former cast member from the original "Wizard of Oz" cast. This book is from the folks at Fortean Times. This book will give you chills. It takes these issues very seriously. After you read it you may find it hard to look at these matters with the same eyes. Did it destroy my faery faith? On the contrary -- it confirmed it.

Fifty Years in the Feri Tradition Cora Anderson

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This guy knows something. He has to. He's very nonchallant about it in interviews, but the stories themselves are very subtle and full of fey resonance.. Read any of his books, see if you don't agree. He says they're just stories, fiction. Hah! I don't know what I can say about this writing -- I don't want to give anything away. You just have to read them on your own. Try "The Wild Wood" first, if you can find it.

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From the author of the Master Book of Herbalism. I sense this book has a lot in common with nature communications literature. Clearly the content comes out of the author's personal relationship with herbal wisdom and nature. Especially thoughtful and meaningful to me was the information about Verda (chlorophyll) and it's similarity to Haema (blood).

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These have been out for a while, Faery Wicca, Book. 1: Theory & Magick, a Book of Shadows & Lights and Faery Wicca: Shamanic Practices of the Cunning Arts , Her books are very Irish, so if you're going into Faery from that angle, you might want to look these over. I must add a caveat here, though, after reading "When is A Celt not a Celt"

by Johanna Hautin-Mayer in Gnosis #48 and now available online, that Kisma's scholarship seems to leave a bit to be desired.

I did not catch all the errors pointed out in Hautin-Mayer's article (see above), but I have to admit that I was a little put off by the overwhelmingly Irish setting of her tradition. I won't deny that the Faery Faith is thick in Ireland, but it's not like there aren't Faery in Scotland, Wales, France -- and even in America! It is clearly a Wiccan/Witchcraft-based system. To her credit, she produced a very nice Faery Wicca Tarot in 1998. Definitely look into Book II for the info on Pishogue and Butter spells. You can also visit the Faery-Faith Network Website.

Finally, I'll end this page with two magazines. One out of print, one in print. Why is it that all the good magazines disappear? Omni, Metzlim, and finally and most recently, Green Egg. Oh! Subscribe, darn it! Subscribe! Keep the magazine industry alive!

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29 captures

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About this capture
Books About Faerie

This page has changed significantly in this new edition of the Faerie FAQ. There are so many new books out about Faerie, and so many old ones! I can't list every book about Faerie, I just don't have enough room! And I haven't read them all...yet! So I have placed only the books and other media on this page that I feel offered me something significant in my understanding of Faerie. I'll try to keep the blurbs short and convey the essence of what each item offered me. I no longer have click thru links to sell you the books from this site -- sorry! If you need to buy cheap -- try half.com first. After that -- please get these books from your local independant bookseller! Keep the small bookstores alive with your support!

Be a Goddess!: A Guide to Celtic Spells & Wisdom for Self-Healing, Prosperity and Great Sex
and
Goddess Initiation

Francesca DeGrandis's Faerie Magick is nothing if not experiential, ecstatic. These are the books and the path I recommend to everyone who wants to get into Faerie Magick. If you want to follow the "Third Road" you will have to do the exercises (they aren't hard and they require very little in the way of tools and materials.) Francesca also has an album out called "Pick the Apple from the Tree", which you can get from Serpentine Music. "Goddess Keep My Family" is the favorite track off that CD around here. As she likes to quote Thomas the Rhymer: "There's the road to Heaven, and there's the road to Hell -- and there? That's the road to Faerie!" I hope to meet you someday, Francesca de Grandis.

People of the Earth Ellen Evert Hopman

People of the Earth is a book you will want to read -- parts of it, at least. This is where I found my first references to Victor Anderson, Francesca De Grandis, and Gwydion Pendderwen. It appears to be out of print, but used copies can often be found.

The Vanishing People: Fairy Lore and Legends also
An Encyclopedia of Faeries.

Both these and all other Katherine Briggs books are out of print, and the author has, like so many other authors well versed in traditional faerie lore, has passed over. I purchased both of them through out-of-print book search companies. Not cheap, but if you have burning curiosity like mine...An Encyclopedia of Fairies is required reading for those of you who plan on delving deeply into matters of Fey importance. Pretty much any kind of Fairy, Piskie or Bwca will be listed in her volume. You can get lost in it, and it provides infinite jumping off points for all kinds of Faerie research. This isn't simply a volume of fantasy, because she carefully mixes folk talk with literature. It's still a secondary reference, but you can be sure the vast majority of new age faery books were crafted with it at right hand.

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About this capture
Who's Who in Modern Faerie Lore

You might call this my "dream talk show panel" of ideal guests to talk about modern Faerie lore and traditions. In the new edition of the FAQ, I've kept who's who blurbs super short. Alphabetized? Are you kidding? Follow the links for more detail.

Victor Anderson - teacher of a Feri Tradition. Died September 2001

D.J. Conway author of many books ,several of which are useful to Practical Faerie studies and is associated with the Society of Celtic Shamans as a part of their Council of Elders.

Tira Brandon Evans, Founder of the Society of Celtic Shamans,

Katharine Briggs, author of many books on faerie lore research. Deceased.

Francesca DeGrandis, author, Faerie Shaman, Founder of a Faery Wicca tradition called The Third Road. Once a student of Victor Anderson (see above.)

Rhuddlwm Gawr, author, was told by the Elders of his Tradition to return to the US and to begin teaching "The Fairy Faith", otherwise known as Y Tylwyth Teg.

Linda Kerr a Fifth Solar of the Eponian Branch of the McFarland Dianics.

Gwydion Pendderwen Mundanely named Tom DeLong, Singer and Songwriter. He studied with Victor Anderson, (see above) and was highly influential in establishing the Feri tradition here in the US. Deceased.

Pamela "Pixie" Coleman Smith - illustrator of the Rider Waite Tarot. Deceased

Kisma Stepanich, Faery Ollamh, founder of a Faery Wicca Tradition, author of several books and a Tarot deck.

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About this capture
Faerie Paths

Magickal Traditions

This is the 2nd most popular page in the Faerie FAQ. I am assuming that some of you who come here are "shopping" for a tradition, and that's okay. That is one of the things the Faerie FAQ is for. While I am trying to make this part of the FAQ as comprehensive as possible, this page is not yet complete. Understandably, I cannot guarantee the behavior of any of these groups, and so if you contact them or work with them, you do so at your own risk. Use your common sense as well as your intuition in choosing any Magickal path.

The Third Road

This is the tradition of Francesca De Grandis who studied with Victor Anderson for seven years to for the right to call herself a shaman. According to her books (see the books page...) this path comes out of her experiences and is designed as a Faerie Shamanism/Wicca for everyone, not just the die-hards who can get through seven years of intense shamanic training. Of all the practical Faerie Magick paths available today, this is my recommended pick for anyone.

More than this, I'm under the impression that she gives readings, classes and lectures. Did you say you needed a good excuse to visit San Francisco? I think this might just be it. Take a look at her website Francesca de Grandis' 3rd Road for more info about the classes and workshops. You can also check out her Wiccan Grimoire which is pretty nifty, too.

Gothik Faerie

This path, which I consider myself to be part of, finds a reality in this air through the coalescence of the creative energies of Sade Wolfkitten and Terry Sindar Visit Thee Gothik Faerie Grove online for more details.

"We are a small scattered band of artistic social misfits; drawing on goth, pagan, punk, hippie, otherkin, and Rennie scenes, and not fitting perfectly well into any of them." Sade states in the FAQ about Thee Gothik Faerie Grove.

Not only talented in the visual and literary arts, but in the musical and performing arts as well. See the Books and Music page for info on their band, Dragonfly Reel.

The Covenant of Rhiannon

Bob Bitting sent me a very nice e-mail about this FAQ, and I was flattered to know that this page is linked up on the COR links page. COR comes out of New Jersey, and some of their wisdom is descended from Sybil Leek's Horsa Coven tradition. COR follows a Welsh tradition, and the mythology of the Mabinogion appears to be very important in their ways. A recent visit to the website reveals that Rev. Bob is retiring as head of this order, but COR is still active.

"If I were to find words to describe our tradition, I suppose it would be neo-faerie. We are primarily and heavily influenced by the Faerie Shamanism of Victor and Cora Anderson, and respect them as our Elders, even though we have no true lineage to them. Our version of Faerie has a strong Cuban/African influence-more so in our inner court rituals- our outer court is based on more traditional Welsh Witchcraft. We also add elements of the "horsa" or "New Forest" tradition to both our inner or outer courts. Training in our brand of Faerie normally takes about seven years, although some students are more adept than others and get through it earlier... we all learn for the rest of our lives- Due to the ecstatic nature of Faerie, it is not everyones "cup of tea"...there is a "darker aspect to our rites than is found in other forms of Witchcraft. Some of the more distinctive characteristics of our version of the Faerie trad include, but are not limited to: Ecstatic rather than fertility based. The practice of possession by the Gods. extensive use of secret ritual and names. Working a particularly "wild" flavor of energy." We are currently exploring some of the Traditions of the Early Prytyn of Brittan and adding that lore to our rites." (Rev. Robert S. Bitting Hp Covenant of Rhiannon Community: the Witches of Cape May)

Y Tylwyth Teg, The Association of Cymmry Wicca and Rhuddlwm Gawr

Y Tylwyth Teg is a Welsh Tradition of Witchcraft which, as you might guess from the name, identifies closely with the "realms of Fairy", according to their web pages. They claim an initiatory lineage traceable to Prince Llewellyn of Wales. On the FAQ at their website, it states that Y Tylwyth Teg' tradition began over 700 years ago, in the late 1200's when a Prince Llewellyn ap Gwyfed commissioned the translation of certain documents written in Ogham runes.

As for modern history regarding YTT, the website has said that sometime in the 1960's, an American man named Bill Wheeler was initiated into a family tradition coven in North Wales, called "Dynion Mwyn". Given the name "Rhuddlwm Gawr" (it really isn't as unpronounceable as it looksÉ) he was told by the Elders of his Tradition to return to the

US and to begin teaching "The Fairy Faith", otherwise known as Y Tylwyth Teg.

I've been unable to get copies of the books written by Rhuddlwm about Y Tylwyth Teg ("The Quest: The Search for the Grail of Immortality", "The Way: The Discovery of the Grail of Immortality", and "The Greater Mysteries of Welsh Witchcraft". "The Thirteen Treasures" course is also listed at Amazon.com, but it is out of print as well.) After mounting several completely fruitless searches, for the books, I thought I'd try to contact the Tradition itself for more information, and was able to speak with Rhuddlwm, himself.

Rhuddlwm was extremely pleasant, and he explained the while the books were out of print, he said he expected them to be re-released by NewLeaf sometime this spring (1998) [note: no sign of these books yet 7/98]. He asked me why I was interested in the Tradition, and we talked for a while, and that was that. He did recommend a book "The Chalice and the Blade" not the work by by Riane Eisler, mind you -- but a romance novel set in ancient Wales whose main characters were coincidentally named Rhuddlwn and Ceredwen. I'm not much of romance reader, and I'm embarrassed to say, I couldn't get through it.

Update 1/03 I was terribly disappointed to find this site <http://www.geocities.com/ferigold/yttfiles/index.html> about YTT, although I wasn't really all that surprised.

Feri Crossroads

This site, which has been a focus for a lot of angry ferri buzzing, or so it seems, presents an overview of a kind of ferri practice. The author, who has remained anonymous, states that the site is not being presented as the teachings of Victor Anderson (see below) and the site is not designed to teach anyone the way of Feri. It is a really unique kind of content about Feri on the net.

After leaving a message in this website's now offline guestbook, I got the ONLY threatening e-mail about this site that has ever been posted to me, warning me not to link to or popularize this site. (After a lengthy discussion with the individual who threatened me with wild magickal consequences, me thinks we got him calmed down.) From a new page on this site, I have learned that apparently this kind of politic is not uncommon in the Feri community. To be fair, I've put the crossroads link right here in the same paragraph with the FaeryGold refutation. Don't send me any more hate mail about this link -- I'll send that immature energy right back atcha.

The Society of Celtic Shamans

This is the tradition of Tira Brandon-Evans, the Founder and Moderator of the Society. She says she is a Celtic Shaman and has walked in the Shining Country since she was about five years of age. She is ordained as a Priestess in the Fellowship of Isis and the

Founder of the Iseum of Breo-Saight, a Fellowship of Isis Chartered temple dedicated to the Irish Goddess Brighid in Her aspect of Fiery Arrow of Wisdom and Inspiration, according to the FAQ page on the website. DJ Conway, the author of many books on Celtic tradition is also associated with this tradition as part of their Council of Elders. This is clearly a shamanic based system. Participation is a tiered affair, and there are fees at different levels of membership.

Irish Faery-Faith Tradition

This is the tradition of Kisma Stepanich, Faery Ollamh. According to the website, this tradition is associated with the Fellowship of Isis. For a fee, you can take courses by mail and be trained in this tradition. Copied from this website: "All bhairds of the Irish American Faery-Faith, who are members of the Faery-Faith Network, Kisma K. Stepanich founded in 1990 and made public in 1995, are also members of the Fellowship of Isis, Clonegal Castle, Enniscorthy, Ireland. Students receive training through the Faery-Faith Lyceum~Bhairdic College (a world-wide postal course), and are part of the FOI Magi Degree Program." For more info, you can visit the Faery-Faith Network Website.

For even more info about KS and this trad look at this on the FaeryGold site.

The Feri Faith of Victor and Cora Anderson

I discovered this fascinating man in the pages of "People of the Earth". His interview is compelling -- and disturbing. I read it over and over -- I couldn't get his words out of my mind. Gwydion Penderwen, Francesca De Grandis and Starhawk among others, have studied with him. If you are going to study Faerie, you owe it to yourself to know about Victor Anderson and the Feri Tradition. Most modern Faerie trads borrow from his teachings. Here is a site with fangs, Feri Gold, which has what it says are "real" Victor Anderson links. You will also want to read Cora's book, "Fifty Years in the Feri Tradition."

Unfortunately for us seekers, Victor himself passed into the Summerland in September of 2001. Hopefully he is still watching over us,

Radical Faeries

Outspoken, mostly male, Gay and Pagan. Now here's my question: did they call fags "fairies" -- because it was a known fact that fairies are homosexual or because it was a known fact that fairies are girlish and "pouffy"? To confuse the issue even more, there's a lot of modern Faerie Lore that suggests that the Fey do enjoy polyamorous and bisexual affairs. But was this always a part of Faerie Lore, or has it come to the fore precisely because of the Radical Faerie movement? For more information on this path,

check out the DMOZ Radical Faery Links page

Otherkin

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For more information go to: [Linda Kerr's Faery Faith Page](#)

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This list of Faerie Paths is not exhaustive. There are many, many other faerie trads. If you practice a Faery/Faerie/Feri-based tradition, and you would like to let people know about your tradition, or if your group is actively seeking members, or if you are a teacher of a Faery/Faerie/Feri-based tradition, or Faery/Faerie/Feri-based or Celtic Shamanism., please e-mail me with details. I would sincerely like to be able to post more authentic, verifiable contacts for the many visitors to this page who are eager to learn these ways.

One last thought...in my tradition (yes, I am initiated into a tradition that you would probably recognise by name...) we don't charge money for teaching, we don't accept money for teaching about the Craft or magick. Now supplies, tools, photocopies, those are perfectly legitimate expenses, and everyone chips in for the feasts. Now most of you probably know that I am a professional intuitive, and I don't have any problem charging a reasonable fee for my service as an intuitive, Tarot reader or astrologer, but every time I see these fees for teaching posted on different websites, I cringe.

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About this capture
Faerie Paths

Magickal Traditions

This is the 2nd most popular page in the Faerie FAQ. I am assuming that some of you who come here are "shopping" for a tradition, and that's okay. That is one of the things the Faerie FAQ is for. While I am trying to make this part of the FAQ as comprehensive as possible, this page is not yet complete. Understandably, I cannot guarantee the behavior of any of these groups, and so if you contact them or work with them, you do so at your own risk. Use your common sense as well as your intuition in choosing any Magickal path.

The Third Road

This is the tradition of Francesca De Grandis who studied with Victor Anderson for seven years to for the right to call herself a shaman. According to her books (see the books page...) this path comes out of her experiences and is designed as a Faerie Shamanism/Wicca for everyone, not just the die-hards who can get through seven years of intense shamanic training. Of all the practical Faerie Magick paths available today, this is my recommended pick for anyone.

More than this, I'm under the impression that she gives readings, classes and lectures. Did you say you needed a good excuse to visit San Francisco? I think this might just be it. Take a look at her website Francesca de Grandis' 3rd Road for more info about the classes and workshops. You can also check out her Wiccan Grimoire which is pretty nifty, too.

Gothik Faerie

This path, which I consider myself to be part of, finds a reality in this air through the coalescence of the creative energies of Sade Wolfkitten and Terry Sindar Visit Thee Gothik Faerie Grove online for more details.

"We are a small scattered band of artistic social misfits; drawing on goth, pagan, punk, hippie, otherkin, and Rennie scenes, and not fitting perfectly well into any of them." Sade states in the FAQ about Thee Gothik Faerie Grove.

Not only talented in the visual and literary arts, but in the musical and performing arts as well. See the Books and Music page for info on their band, Dragonfly Reel.

The Covenant of Rhiannon

Bob Bitting sent me a very nice e-mail about this FAQ, and I was flattered to know that this page is linked up on the COR links page. COR comes out of New Jersey, and some of their wisdom is descended from Sybil Leek's Horsa Coven tradition. COR follows a Welsh tradition, and the mythology of the Mabinogion appears to be very important in their ways. A recent visit to the website reveals that Rev. Bob is retiring as head of this order, but COR is still active.

"If I were to find words to describe our tradition, I suppose it would be neo-faerie. We are primarily and heavily influenced by the Faerie Shamanism of Victor and Cora Anderson, and respect them as our Elders, even though we have no true lineage to them. Our version of Faerie has a strong Cuban/African influence-more so in our inner court rituals- our outer court is based on more traditional Welsh Witchcraft. We also add elements of the "horsa" or "New Forest" tradition to both our inner or outer courts. Training in our brand of Faerie normally takes about seven years, although some students are more adept than others and get through it earlier... we all learn for the rest of our lives- Due to the ecstatic nature of Faerie, it is not everyone's "cup of tea"...there is a "darker aspect to our rites than is found in other forms of Witchcraft. Some of the more distinctive characteristics of our version of the Faerie trad include, but are not limited to: Ecstatic rather than fertility based. The practice of possession by the Gods. extensive use of secret ritual and names. Working a particularly "wild" flavor of energy." We are currently exploring some of the Traditions of the Early Prytyn of Brittan and adding that lore to our rites." (Rev. Robert S. Bitting Hp Covenant of Rhiannon Community: the Witches of Cape May)

Y Tylwyth Teg, The Association of Cymmry Wicca and Rhuddlwm Gawr

Y Tylwyth Teg is a Welsh Tradition of Witchcraft which, as you might guess from the name, identifies closely with the "realms of Fairy", according to their web pages. They

claim an initiatory lineage traceable to Prince Llewellyn of Wales. On the FAQ at their website, it states that Y Tylwyth Teg' tradition began over 700 years ago, in the late 1200's when a Prince Llewellyn ap Gwyfed commissioned the translation of certain documents written in Ogham runes.

As for modern history regarding YTT, the website has said that sometime in the 1960's, an American man named Bill Wheeler was initiated into a family tradition coven in North Wales, called "Dynion Mwyn". Given the name "Rhuddlwm Gawr" (it really isn't as unpronounceable as it looksÉ) he was told by the Elders of his Tradition to return to the US and to begin teaching "The Fairy Faith", otherwise known as Y Tylwyth Teg.

I've been unable to get copies of the books written by Rhuddlwm about Y Tylwyth Teg ("The Quest: The Search for the Grail of Immortality" , "The Way: The Discovery of the Grail of Immortality", and "The Greater Mysteries of Welsh Witchcraft". "The Thirteen Treasures" course is also listed at Amazon.com, but it is out of print as well.) After mounting several completely fruitless searches, for the books, I thought I'd try to contact the Tradition itself for more information, and was able to speak with Rhuddlwm, himself.

Rhuddlwm was extremely pleasant, and he explained the while the books were out of print, he said he expected them to be re-released by NewLeaf sometime this spring (1998) [note: no sign of these books yet 7/98]. He asked me why I was interested in the Tradition, and we talked for a while, and that was that. He did recommend a book "The Chalice and the Blade" not the work by by Riane Eisler, mind you -- but a romance novel set in ancient Wales whose main characters were coincidentally named Rhuddlwm and Ceredwen. I'm not much of a romance reader, and I'm embarrassed to say, I couldn't get through it.

Update 1/03 I was terribly disappointed to find this site <http://www.geocities.com/ferigold/yttfiles/index.html> about YTT, although I wasn't really all that surprised.

Feri Crossroads

This site, which has been a focus for a lot of angry ferì buzzing, or so it seems, presents an overview of a kind of ferì practice. The author, who has remained anonymous, states that the site is not being presented as the teachings of Victor Anderson (see below) and the site is not designed to teach anyone the way of Ferì. It is a really unique kind of content about Ferì on the net.

After leaving a message in this website's now offline guestbook, I got the ONLY threatening e-mail about this site that has ever been posted to me, warning me not to link to or popularize this site. (After a lengthy discussion with the individual who threatened me with wild magickal consequences, me thinks we got him calmed down.) From a new page on this site, I have learned that apparently this kind of politic is not uncommon in the Ferì community. To be fair, I've put the crossroads link right here in

the same paragraph with the FaeryGold refutation. Don't send me any more hate mail about this link -- I'll send that immature energy right back atcha.

The Society of Celtic Shamans

This is the tradition of Tira Brandon-Evans, the Founder and Moderator of the Society. She says she is a Celtic Shaman and has walked in the Shining Country since she was about five years of age. She is ordained as a Priestess in the Fellowship of Isis and the Founder of the Iseum of Breo-Saight, a Fellowship of Isis Chartered temple dedicated to the Irish Goddess Brighid in Her aspect of Fiery Arrow of Wisdom and Inspiration, according to the FAQ page on the website. DJ Conway, the author of many books on Celtic tradition is also associated with this tradition as part of their Council of Elders. This is clearly a shamanic based system. Participation is a tiered affair, and there are fees at different levels of membership.

Irish Faery-Faith Tradition

This is the tradition of Kisma Stepanich, Faery Ollamh. According to the website, this tradition is associated with the Fellowship of Isis. For a fee, you can take courses by mail and be trained in this tradition. Copied from this website: "All bhaids of the Irish American Faery-Faith, who are members of the Faery-Faith Network, Kisma K. Stepanich founded in 1990 and made public in 1995, are also members of the Fellowship of Isis, Clonegal Castle, Enniscorthy, Ireland. Students receive training through the Faery-Faith Lyceum~Bhairdic College (a world-wide postal course), and are part of the FOI Magi Degree Program." For more info, you can visit the Faery-Faith Network Website.

For even more info about KS and this trad look at this on the FaeryGold site.

The Feri Faith of Victor and Cora Anderson

I discovered this fascinating man in the pages of "People of the Earth". His interview is compelling -- and disturbing. I read it over and over -- I couldn't get his words out of my mind. Gwydion Penderwen, Francesca De Grandis and Starhawk among others, have studied with him. If you are going to study Faerie, you owe it to yourself to know about Victor Anderson and the Feri Tradition. Most modern Faerie trads borrow from his teachings. Here is a site with fangs, Feri Gold, which has what it says are "real" Victor Anderson links. You will also want to read Cora's book, "Fifty Years in the Feri Tradition."

Unfortunately for us seekers, Victor himself passed into the Summerland in September of 2001. Hopefully he is still watching over us,

Radical Faeries

Outspoken, mostly male, Gay and Pagan. Now here's my question: did they call fags "fairies" -- because it was a known fact that fairies are homosexual or because it was a known fact that fairies are girlish and "pouffy"? To confuse the issue even more, there's a lot of modern Faerie Lore that suggests that the Fey do enjoy polyamorous and bisexual affairs. But was this always a part of Faerie Lore, or has it come to the fore precisely because of the Radical Faerie movement? For more information on this path, check out the DMOZ Radical Faery Links page

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and

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(Training By Teleseminar)

What is the 3rd Road Institute?

What is the 3rd Road Community?

Who is Francesca De Grandis?

Frequently Asked Questions About Classes

Class Schedules

THE 3RD ROAD tradition is a living branch of ancient Faerie shamanism, also called Wicca, Goddess Spirituality, Faerie Tradition, or Celtic shamanism. It develops one's spiritual, psychic, and worldly potential, while honoring each person's inextricable weaving with society, nature and cosmos. This is an ecstatic path pursued via a supervised and disciplined approach to: psychic training; intense personal growth (which includes purification of the inner blocks that keep one from fulfillment and service); an experience of the love of the Goddess and God in daily life; and a practical application of shamanism to life's joys and challenges. The 3rd Road is an initiatory path.

The 3rd Road has two distinct branches: Mystic Rose and Stellar Rose. Each stands on its own as a complete training with its own unique initiation. Some students choose to gain the benefits of both trainings. Although both trainings are initiatory, initiation is not guaranteed upon completion of the classes. However, certification of completion is given.

Both branches entail traditional shamanic teaching methods, and participants undergo an authentic shamanic journey toward personal fulfillment and magical expertise.

After the advanced training of either branch, some students continue on with post graduate training. Post graduate work is not described on the site, being a moot point until one has undergone the earlier training.

The Mystic Rose Curriculum\Branch\Training, formerly called the "core 3rd Road training," consists of 5 semesters (almost two years) and is done face-to-face.

There are two entry-level classes which are each three months long, can be taken in any order, and are complete trainings unto themselves for those who desire no further work. However, these "sister" curriculums complement each other, add up to a larger whole, and are prerequisites for advanced Mystic Rose training, which consists of three additional semesters.

The Stellar Rose Curriculum\Branch\Training is only available by teleseminar, and takes 2 years to complete.

Entry-level classes can be taken in any order, and each is a complete training unto itself, often with a specific focus and empowerment for those who desire to focus only on the material available in that particular class. Each entry-level class is six or seven weeks long, and there is approximately a year's worth of entry-level classes. After that, students may go on to advanced training, committing to a year long supervised shamanic journey, magical training, and spiritual development.

I so believe in teleseminars as a valid means of transmitting shamanism that the Stellar Rose material is available only by teleseminar, even to my local students.

THE 3RD ROAD Wiccan school and institute of healing in San Francisco, California, is where Ms. De Grandis both teaches and offers psychic readings (shamanic counseling.) While she herself is committed to practicing and teaching witchcraft (the religion of ancient European shamanism), as a counselor Francesca guides clients from a wide diversity of religious walks of life. Honoring the client's own spirituality, she has offered compassionate support to people of all backgrounds, beliefs, and lifestyles, and brings to her counseling the benefits of long experience.

THE 3RD ROAD community is world-wide. The SF institute, like the temple of an ancient city, is the nucleus of a community rich with diversity. Students -- wondrously mad, politically motivated, representing everyone from lawyers to bike messengers, and a rainbow of race, ethnicity and lifestyle -- join together to study, heal, work and play. Students, past and present, also gather to celebrate the eight Wiccan festivals of the year wheel. Often students' friends and family, and the larger pagan community, join in the celebration.

The 3rd Road teleseminar community is international, and meets in small, personal phone groups.

Someday, 3rd Road's type of small, intimate, yet empowered community will form the basis of the "global village."

THE 3RD ROAD classes, whether Mystic Rose or Stellar Rose courses, emphasize the spiritual and magical practices of the Old Religion, solid magical technique, living the Wiccan religion of love and worship, and the power and poetry of the Faerie Faith. Classes consist of lecture, ritual and discussion. Weekly ritual practices are assigned. Because students learn tools for inner change, the work can be vigorous and deeply moving. Francesca is committed to safe emotional and psychic practices. To these ends registration is usually limited, so that groups are small and personal. Many solitary practitioners who usually avoid groups find the classes a safe and supportive learning environment.

Entry Level curriculum might include but not be limited to: magical techniques; energy perception and manipulation; the poetry of magic and physics; psychic protection; ritual format; manifestation of material goals; urban shamanism; applied theology and myth; strengthening relationship to Deity; alignment of Godself, conscious mind, and unconscious; rituals for personal cleansing and inner transformation; ecstatic techniques; ethics; and sexual healing. Students also enjoy experienced guidance to make spiritual training relevant to their present lives and strengthen the God(dess) within.

Shamanism is essentially taking one's inner and outer problems -- whether they are typical daily frustrations or major trauma -- and using them as springboards into prosperity, greatness, and joy. Classes reveal how to accomplish this. One gains a rich heart openness to deep relationship with Goddess, family, and community.

Most entry-level classes are multilayered, tailored to be suitable for both beginners and adepts.

Many Stellar Rose entry-level courses explore one topic in depth. For example, a course might focus on herbal magic, traditional healing used for gender empowerment, shamanic counseling, pagan ministry, or sacred sexuality.

In the case of the Gentle Heart; Palm Up teleseminar, I call it "naptime for spiritual warriors," because it offers eight principles of surrender that keep you from being a cosmic doormat and give you a fluidity and passion that make you unstoppable. The material is profoundly and experientially life-changing.

Advanced Instruction in either branch, as stated above, takes one additional year. Undertaken only by those dedicated to the Old Gods, these are vigorous and challenging trainings -- big commitments bearing the sweetest, richest, and most mysterious fruit. Curriculum advances topics introduced in entry level courses. For example, students come to an even deeper trust of their inner voice.

In the Mystic Rose branch, advanced work also includes trance journey; sacred space (circle); power quest; power bundle; spiritual healing of self and others; leading services; community building skills; gender healing; and ritual creation. Students also receive private, personalized lessons. Via focused exercise and repetition, students gain facility in the Magical Art much the way dancers or martial artists train to command their art.

In the Stellar Rose branch, advanced work includes gender healing; ritual creation; construction of one's inner power-place; power quest; and community building. Students learn and/or sharpen the magical techniques most relevant to their own work and personalities. The Stellar Rose curriculum is still being created. Once that is done, other aspects of its advanced curriculum will be listed on this page.

As students progress in either branch, individualized curriculum is developed; one student might learn about pastoral counseling, another about animal totems. The personal attention and fellowship that is an important and integral part of Wiccan training is deepened as students work on their special projects in class supported by the group. As with all 3rd Road classes, material is not taught academically but experientially.

A PERSONAL STATEMENT, updated 2003

"In 1986 everyone thought I was crazy to start an institute of Wicca and personal growth -- such an institute was unheard of, and a one person staff (me!) could never pull it off. Well, here I am, still doing it, and happy as a bubble coasting along the surface of a brook.

"Of course, things have expanded from a one person operation. I finally got an assistant. Students and graduates help produce the Pagan holiday rites. But all in all the institute remains as it started, fulfilling my original vision -- a student body small enough that folks can get to know each other; classes & rituals in a safe environment; in-depth, finely tuned study; the teacher accessible for follow up on class curriculum; and the focus on personal and individualized growth. I am pleased!

"A formal, efficient institute can be small, simple and personal. In this uncomplicated intimate structure, I have taught innumerable students.

"In this day and age, my institute is surely unusual, yet it is a true center for teaching and healing, and the focal point for a community. This is in keeping with traditional shamanic culture: instead of a nationally or internationally centralized governing body, shamanic culture happens in small clusters of independent minded, but healthily interdependent, people. In shamanic society, each person is important, their unique needs and potential affirmed and supported.

"A shaman walks between the stars but lives IN the world, realizing that time and competence are precious commodities, which need to be coupled with humane priorities. We must be down to earth, mystics who apply our visions practically, so that we can fulfill ourselves and obligations to family, friends, community, and planet.

"Each person has a unique talent or talents that make them joyous and fully themselves. When we develop these passions, we honor the sacredness of life. Only through serving others with these unique talents can planet and community be healed. My focus is personal growth so each of us can attain this selfhood. Travelers on the 3rd Road are able to use their full potential to serve the larger community.

"Now, teaching 3rd Road teleseminars, I am finding it a way to fulfill my original vision of my classes, with people who live far away. There's all the power, warmth, community,

and focus on individuals. Teleseminars are giving me a rich new depth of camaraderie as we, in the teleseminars, move forward side-by-side in a spiritual growth which is strengthening our ability to become happier in our personal lives as well as helping us better make a difference in the world. I no longer feel so alone while fighting the good fight. The 3rd Road teleseminar student body is a precious community that I really need and celebrate.

"The synchronicity with which 3rd Road began and continues to develop is daily. For example, I started the teleseminars because so many wonderful people who wanted to study with me lived far away. First, I taught a master class for those who had already done the program in my book *Be a Goddess!* Then I adapted already existing workshops. A teleseminar student begged me to do a complete 2-year training by phone. I insisted I ethically could not. Then, one day, I had a vision. The light bulb went on. It was as if, when I both created and adapted those workshops, Goddess had played a trick, making them perfect to combine with the *Be a Goddess!* curriculum, the *Be a Goddess Master Class*, and additional specially formulated courses, to add up to the Stellar Rose branch of 3rd Road. I kept checking my notes -- could this be possible?

"It was! Detail for detail kept lining up "coincidentally" to perfectly fulfill my high standard of what is needed! So now I have thrown myself into this clearly Goddess-given flow, and am creating/channeling the rest of the curriculum. It is an enormous blessing -- and responsibility -- to be a channel for this poetry of transformative earth spirituality. I was surprised, quite honestly, to discover that authentic Faerie shamanism can be transmitted through this venue. Now, I see that it makes total sense -- shamanism is shamanism. Its lessons transcend all circumstances, if those involved participate sincerely. I am striving diligently to stay a clear channel for a curriculum that is comprehensive, effective, and safe. Students -- novices and elders -- tell me it's working, that their lives are blooming like never before. I am so lucky to be on this adventure, on the 3rd Road. Come join me! Forget your reasons not to -- just come and love yourself.

"Blessings on you, take good care of yourself, because every single one of us needs each and every one of the rest of us, so that we can keep on keeping on making a difference.

"I am dedicated to the Goddess and God."

-- Francesca De Grandis

FRANCESCA DE GRANDIS, author of HarperSanFrancisco's *Be a Goddess!* and *Goddess Initiation*, is a traditional spiritual healer, and the daughter of a Sicilian witch. Francesca graduated from New College of California where she pursued Shamanic Studies. After completing a rigorous and rare seven year training to become a shaman in the Celtic or Faerie Tradition, she went on to earn the title "Master in the Faerie

Faith." She is also an initiated Kahuna, as well as ordained in the Fellowship of Isis. Ms. De Grandis has been a Shamanic counselor since 1982, and has been featured in The New York Times, USA Today, and Cosmopolitan.

Lynn Andrews, author of Medicine Woman: "Francesca De Grandis has given us an inspirational bridge between ancient wisdom and our current life."

Starhawk, author of The Spiral Dance: "A witch who knows her stuff"

Complete Woman: "De Grandis teaches others how to have great sex, spiritual power, and enjoy the world..."

Students & Clients:

"I gained incredible insight and valuable tools for making necessary changes...a testing, tugging feeling of adventure... the realization of birth, of being mother to yourself. Francesca, midwife and godmother in my rebirth...she changes lives like no-one else...I felt welcome and safe...Francesca offers authentic teachings...her program integrates the rigor of non-academic scholarship with a depth of emotional, psychic and physical experience that's rare...a truly comprehensive and complete training that leaves you an experienced witch...kindness and fun...My life has opened like a rose."

More Students:

"I feel incredibly graced to have met and studied with Francesca... taking her classes, and reading her books, I have connected to my deepest and most powerful truths. Francesca has helped me ignite my own natural shamanic fire. Practical results of my study with her extend to every area of my life...I am indebted to Francesca..." -- Morgaina, Los Angeles, California

"...Francesca is such a warm, loving, and giving person... After experiencing the energy in two teleseminars, I know that she has a keen sense of what will work and what won't. She has a true gift of reading the environment and of pulling together a very diverse collection of people into a cohesive, supportive, loving, and productive group... Very quickly, during a teleseminar, you stop thinking of yourself as being in a phone conference and are drawn into the warmth, magic, and joy..." -- Kathi Somers, Southern California

"...I felt the need to reach out to a community of others walking this path. The teleseminar was a perfect solution. I've learned so much ... from the elder wisdom and personal attention that Francesca offers. I am grateful for her guidance and integrity." -- Liz Cherniak, Calgary, Canada

"I'm a private person and don't like to be put on the spot. During a teleseminar, Francesca creates a 'virtual temple' where all styles are encouraged. I can be me, participate silently, and have a great time doing so." -- Night Joy, Boston, Massachusetts

Frequently Asked Questions

Be advised: below are quick n' dirty answers. However, the rest of the page often addresses the same issues in greater detail and depth.

What if I can't afford the tuition?

Which class is best to take first?

What do I take if I'm a complete novice?

Where do I start if I'm an elder?

What's the difference between the face-to-face classes and teleseminars?

Which of the two are more intense or comprehensive?

Which is better for me?

How does a teleseminar work?

Q: What if I can't afford the tuition?

Francesca (FDG): There's scholarship and work trade available. And if the problem is not money per se, but paying a lump sum all at once, call me. I'm very flexible about working out a payment plan. Or if you've a specific skill or product you want to offer, call me about a trade.

Q: Which class is best to take first?

FDG: Entry-level classes can be taken in any order.

Q: What do I take if I'm a complete novice?

FDG: Entry-level classes are totally accessible to beginners. Honest!

Q: Where do I start if I'm an elder?

FDG: You sit on your hands and start at the beginning. Spiritual seekers on any path have to do that, anyway - occasionally start from the ground up. And 3rd Road 101 is not generic Wicca 101, so you need entry-level classes upon which to build advanced 3rd Road work. Elders from many traditions have found 3rd Road an excellent supplement to their own paths.

Q: What's the difference between the face-to-face classes and teleseminars?

FDG: I refuse to say. There don't seem to be words that are truthful. Both branches are unique, but anything I say to differentiate seems to somehow belittle one or the other of the two. All I can say is, they're both worth taking.

Q: Which of the two are more intense or comprehensive?

FDG: As I try to find ways to differentiate between the two branches, it only becomes more confusing, not less. For example, many people take one branch, and feel it's totally changed their life. Many others, who want all the tools, power, knowledge, and growth they can get, integrate the two branches. I do know that both achieve many of the same goals, and both lay down a solid spiritual and magical foundation, then go on to build on that foundation. However, the tools and means through which this is done are quite different in the two branches. I feel like a trickster as I write out this FAQ Sheet. Maybe that says something.

Q: Which is better for me?

FDG: That's a very individual thing. Perhaps your intuition can guide you. Feel free to call to discuss your particular goals and needs. My number is (415) 750-1205.

Q: How does a teleseminar work?

FDG: First, let's talk about it logistically. All you need is your telephone to enjoy a shamanic teleseminar that gives you the benefits of 3rd Road training wherever you live. TOTAL COST consists of enrollment fee, paid to me, plus long distance charges to Las Vegas (the area code for the event's "tele-bridge"). Just call long distance then pay the charges on your phone bill. Long distance rates for a 55 minute class can be \$6.00.

A group meets on the same day of the week for six or seven consecutive weeks at 6:00 pm (California time). Meetings consist of riveting, effective 55 minute-long lessons. A small group allows for dynamic, focused sessions that support your uniquely personal goals and dreams. Sessions are interactive and give you life-changing assignments to apply between meetings. Which brings us to how a teleseminar works shamanically.

In my shaman's tele-hut I use traditional Celtic teaching methods. After all, the dreamworld, other world, alternate reality, is a place shamans walk with their students. We can get there just as easily meeting by phone.

It's not just me lecturing at you for an hour, it's really magical, and you get to ask all the questions you need.

The teleseminars have proven to be a truly viable means to teach shamanism in a wholistic, rather than dry, didactic, way. Even more exciting, it's clear one can also teach a full tradition through this venue. I am still creating the curriculum, so students

now enrolled are pioneers. The two year training develops bit by bit, and, as it does, so does the warmth and togetherness of 3rd Road's teleseminar community. And so does our depth of magical expertise, spiritual growth, and mystic awareness. I am grateful to the students involved in this at the starting point. What a journey we share.

I create a virtual-temple with a gentle opening ritual and wholesome environment. With long experience as a spiritual guide, I can build a sacred virtual-grove where we can learn, celebrate and heal our spirits. I also trained to be a teleseminar leader; this helps me facilitate not only meaningful dialogues, but transforming ritual-experiences.

You enjoy the same safe, ethical, relaxed, and fun space as in the Mystic Rose classes. Instead of impersonal, glib teachings, I try to offer you relevant ideas and practical tools, and, if you desire, directly address your personal issues. Tele-classes are right for *your* unique goals, challenges, and dreams.

Class Schedules

For more information, go here. You'll receive email notice of upcoming classes, their prices and curriculum details, and the like. If you need other information call (415) 750-1205 but please do not e-mail me. I'm happy to talk as long as you need by phone but current injuries severely limit e-mail use. Or you can write to me at:

The 3rd Road
POB 210307
San Francisco, CA 94121

"There's the road to heaven, and there's the road to hell, and there? That's the road to Faerie."

-- Thomas, the Rhymer

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<http://www.well.com/user/zthirdrd/WiccanMiscellany.html>
283 captures
6 Dec 1998 - 20 Aug 2025
Jan FEB Apr
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2005 2006 2007

About this capture

Sacred Toys FAQ Contact Info
Goddess Spirituality / Shamanism / Faerie Wicca

The Wiccan & Faerie Grimoire
of Francesca De Grandis

Goddess Rituals, Shamanic Articles, Sacred Poetry, Bardic Tales, Spells, Links,
3rd Road® Announcements and More

While this page emphasizes The 3rd Road® Tradition of Faerie Shamanism
I welcome contributions about any compassionate, earth loving spirituality.

The Wiccan & Faerie Grimoire of Francesca De Grandis:
defining on-line spirituality and web culture since 1995.

This site, inspired by the Faerie Folk, is where
personal mysticism and writing of literary value

-- from a multitude of diverse community members --

combine to create soul-healing and spiritual wholeness.

My Wiccan & Faerie On Line Grimoire's

Table of Contents:

Magical Reading List Watch for new titles!

Rituals and Poems

Bardic Tales

Articles

Initiation: The Goddess, Crisis, and Power When we squarely face life's challenges, no matter how great they are, we find inner power to stand up and make a difference. That is an initiation. This special supplement to the Grimoire will be regularly updated with material that can help us stay strong during our international crisis.

Be a Goddess! My book

Goddess Initiation My newer book

The Modern Goddess' Guide to Life My newest book, tongue-in-cheek self-help

Be a Teen Goddess! My newer newest book!

Pick the Apple From the Tree My Goddess music CD

Wiccan/Faerie Classes and Workshops

Visit Francesca De Grandis for Psychic Readings / Shamanic Counseling

I welcome your rituals, poems, articles and stories for the site.

Links to Shamanic, Wiccan and Faerie Resources Update: dead links are gone, fab ones added!

The Magical Mundane

Awards Folks Have Kindly Given This Site

Rituals and Poems

PRAYER TO THE GODDESS

I know the Laws of Nature are you, Lady.

Keep me mindful that I step upon Your Body,

with your feet,
that my sorrows are Your sorrows,
and that a healthy priest makes all things sound.
I feel Your breath in the wind, and Your hand in mine.
Keep me sincere.
Give me Your work,
which is to be joyous,
and to tend all things, because all things live, of themselves,
and with Your spirit.
Your will through mine, so mote it be.

by Francesca De Grandis, copyright 1987

Goddess and God Invocations

RITUAL: HOW TO MEET A FAERIE

Wiccan Prayer of Gratitude

Wiccan Food Magic

A Wiccan Blessing for a Newborn

Love Spells

If Prophets Foretell I have gotten letters from so many folks with names like moonwolf, snow-wolf, old wolf, new wolf, ravenwolf, happywolf...that I thought this vision I had might appeal.

All the above material -- prayers, rites, spells... -- come from The 3rd Road, a branch of Faerie Tradition. In 1986, I created a body of liturgy combined with a new way of running energy to do spells, rites and trances. This has become a tradition called The 3rd Road

Growing Spell by Jane Lind. Jane, one of my first initiates, says that this ritual "was inspired by a friend wanting to conceive a child. With some simple adaptations, it can work well for any kind of familial abundance." Knowing Jane, that includes any definition you have of family, for example, adapting the ritual for a same sex partnership.

Yule Invocations - 1994 by Obsidiana. An excellent piece!

Yoga Mudra by Carrie Vadnais. This poem, its author explained to me, came as the result of the 3rd Road training.

FOR OUR LADY AND THE DEAD by armour garland. I was attending an open mike poetry reading in North Beach, San Francisco, land of the beat poetry movement. It was great fun in that I felt all we poets were acting out a parody of ourselves: the bar the reading was to be in had another event happening, so a PA system was dragged out into Jack Kerouac alley, right by City Lights bookstore, and we all read our poems on the street to each other, passers by, and tourists. Silly! I heard armour read FOR OUR LADY AND THE DEAD there. I love his poems but felt he had outdone himself with this piece. Its rhythms evoke earthy truths.

EVE by Annie Finch. Annie was in town the night of the above mentioned open mike and read there as well. One of my hidden (um, until now) agendas is to try to write poems (I consider the prayers and other liturgy I write poems) and prose that couple literary value with in-depth spiritual awareness. I also look for poems like Annie's EVE to publish on this site: pieces that demonstrate the above mentioned coupling.

This untitled poem , by Victoria Wisdom, is both bold and feminine. In it Victoria shares a mystical, sensual view of romantic love.

A Way To End a Ritual by Geoffrey Cohen

A Blessing For Food by Geoffrey Cohen

Teen Prayer by Jonathan Schulte. I am grateful to have been touched by the spirituality in this young man's poem. Look past his misspelling and need to improve his grammar; the rules of grammar are easy to learn, and compare little to this beautiful prayer that touched me with its sincerity, and its devotion.

A Bed Time Prayer, for All Ages by Autumn FalconWolf. Simple, sincere, beautiful, real, effective, and poetry.

SPELL TO FREE ONESELF FROM EXCESSIVE COMPUTER ENCHANTMENT by Ian Lurking Bear

HAIKU, BY VICTOR ANDERSON, Grand Master of the Faerie Faith, from his forthcoming book

Poem: Gather in Circles

Poem: Once The Shaman's Cat

Poem: Untelling Creation by Scott Schulz

Poem: Another Day in the Garden by Scott Schulz

Poem: Amen by Scott Schulz

Poem: Hearth Wound Healing by Matthew Beachy

Evening Message by Phoebe Wray: when we truly follow Her path, truly follow Her path...

The Hanged Man And The Ten Of Swords by Mary Ann Murphy, whom I am proud to call a Third Road initiate.

Grasses They Grow by Raylene Abbott

The Crystal Mirror by Ennien Ashbrook

she holds me by 15 year old Anna Kongs

Faerie Queen by Jennifer Lewis, whose poem here gives us a vital, controversial message. You may not agree with everything she says, (I am not sure I do!) but she touches on a truth that I know all too well, and shares an insight that I am overjoyed to see someone other than myself revealing! Judging from this poem, Jennifer understands the dangers of the fey path, and knows that Faerie glamour can rob one of a real life.

Articles

My Three Souls Wicca Wonderland is an imaginary pagan retreat which is "Modestly priced at only \$3000 a day." This sarcastic, um, I mean insightful, parody is the result of an insane evening at my house during which my initiates Steven Tiongco, Molly Carter, Scott Schulz and I somehow ended up spending an hour and a half writing this nonsense, um, I mean creative outpouring of social criticism. I hope that like minded mischievous web site visitors will take our chicanery in the spirit in which it is intended. Alison Harlow, one of my heroes, laughed heartily when she learned she is cited in this article as a workshop leader! BTW, a newcomer to the pagan scene may not enjoy this

piece as much because of its in-jokes -- for example references to the schisms in the larger Faerie (as opposed to 3rd Road) community. Scott later wrote a song that accompanies the article.

Pagans and Bush I wrote this Feb or March 2001, in response to Bush's plans for government funding of faith-based community groups. But I will keep it on the site long term because it, and the prayer the article offers, addresses how all of us can be effective in serving others, whether that is as parents, community activists, strippers, lawyers -- whatever you do as a way to serve Goddess. I hope this article will kick off a series called Visions of Pagan Ministry Do you have thoughts regarding ministry? Check out the submission guidelines then send me your article, prayer, poem, or ritual!

A Vision of Service, Comments on Spiritual Respectability, and an Indictment of Pagan Priest(esse)s, Not to Mention a Personal Look at the History of This Site and Its Guiding Principles, by Francesca De Grandis. A long article with a long ridiculous title, personal stories, and probably too much indignation. :-)

LET'S TALK ABOUT * WATER * with Ian Lurking Bear. This awesome article is followed by a water rite.

What is FAERIE TRADITION

The Sabbats of Wicca: Because witches honor nature, they have eight festivals, or Sabbats, that mark the year as it turns through its seasons. This article gives basic information about these Sabbats, and includes both standard Wiccan information as well as my personal Sabbat lore and experiences, in other words, what I perceive the Sabbats to be.

Healing Prayer for the Community This multi aspected article includes my personal experiences dealing with media harassment and a prayer for healing planet and community.

Honoring the Earth And Ourselves Through Pagan Burial Grounds by Petherwin
Magic and Healing the Earth by Larry Cornett

Initiate Instructions by Ian Lurking Bear. I found this piece hilarious. It displays the impeccable wit I expect from Ian. And more, because it is even funnier than he usually can be, which is saying a lot! BTW, Ian is one of my initiates: could this piece possibly be a parody of me?

Magikal Improvisation by GoldenHawk. If this article from a reader of Be a Goddess! is not in the spirit of that book, nothing is. I am delighted I had an on-line meeting with this fellow: he emailed me about my site and my book, and thus I got to read this fabulous article. Thank you, Goddess.

Bardic Tales

The Goddess as Muse inspires Her storytellers who offer Her divine love, lessons and power through the magic of a well-woven tale.

The Bridge At Midnight Trembles: My Story of Quebec City by Starhawk. I told Starhawk I would love to see something of hers on this site. She sent me The Bridge At Midnight Trembles which I told her I loved and that it made my eyes water, my heart

swell. (Goddess bless her for her writing and political work.) She responded by noting my words "Eyes water." Omigoddess, I had missed that! How funny! --> Her tale is a true story, a significant part of which is about tear gas! I of course had meant that I was deeply moved. I hope you will be too!

Winter's Thaw: Her Story by my initiate Francis Salmeri left me stunned. Where do these gifted people come from who study with me?! Um, yeah, I guess the Goddess sends them.

The Clay Pit by Elfself, goes down, down, down, chronicling the self-healing shaman.

Links to Shamanic, Wiccan and Faerie Resources

Below are favorite links. Scroll down to find my page with even more links. Special 03/01 thanks to Kristen O'Meara, who performed the ponderous task of checking every link in this Grimoire and ferreting out about 100 dead ones, so that I could sit down and key in updated link info for y'all. (Yup, I'm the site's webmaster)

The 3rd Road is: a living branch of Faerie shamanism; a Wiccan school; and a community.

WyldWytch's Web is not only the site of a magical, wonderful community servant, WyldWytch, but home of the on-line Be a Goddess! discussion group. Fey-spirited souls tend to be independent so being on the Be a Goddess! discussion list will not cause you to be swamped with mail, but you'll have access to connection with like-minded seekers. You need not have read Be a Goddess! to enjoy the list. Address any queries directly to WyldWytch.

A Midsummer Night's Dream Shakespeare told a few deep truths about Faerie.

Dawnwalker, is self-dubbed a "feri huna shaman", and is another of my initiates with a site of their own. Um, look, it might seem odd to brag about my initiates where all the world can see me do it, but I am very blessed by the amazing people the Goddess has sent me to train. Dawn is a tricker extraordinaire, a loving heart, and an amazing magician. (Hm, that kind of describes all my initiates. Goddess, where do you find these people you send me, and how do you find so many of them?) Dawn's site has feri resources, pagan & occult clipart libraries, and info on herbal medicine. : I *have* to make public thanks for getting to use Dawn's domain, for free no less! I couldn't afford to buy more space for my site, so am now splitting my site between two domains, the Well -- my original and main domain -- and Dawn's. Thus, my site has been able to hold even more free stuff for my visitors! And I am also thus set up to keep adding great new stuff: new articles, reviews, wonderful goodies. Couldn't have done this without your gift of domain space, Dawn, thank you, thank you. I love my updated site, and as always, you are a generous soul.

The Witches' Web is Brad's, who is my spiritual grandson: he is a 3rd Road traveler; an initiate of one of my initiates. The Witches' Web is an on line store filled with magical goodies. Tell Brad I sent you.

WACKY JAC is fabulous. Great witchy designs on shirts, mugs, and bumper stickers! Sexy, fun and very pagan without being typical pagan products. Tell them you heard

about them from me!

Charles De Lint is a fantasy writer whose books I recommend to students of Wicca, because his fantasies have better info in them about Faerie than most Wiccan how-tos. Scott Schulz is an initiate of mine. I am proud to have trained this bard; his poetry is as good as poetry gets.

Stir the Cauldron is my pal, Arwen's, site. She is wondrous so go enjoy yourself! She says of her site that it "Explores mysteries of gender and offers how-to's on incense making and bread baking...Rocks, tarot spreads, rituals, spells, poetry, myth and more....

Witch's Brew Online: an online magazine

Serpentine Music offers pagan music both to the public and as a wholesaler. Run by a very nice, very efficient lady, Anne Hill.

Wiccan Events Calendar!!!!!! This is a listing of Pagan festivals.

NativeWeb Home Page I love this page!

Traditions of Magic in Late Antiquity is an on-line exhibition from the University of Michigan Library

Every Celtic thing on the Web Clip art, groups, magazines, you name it!

ASTRAL SEAS is run by Tom and Pat Hooper, two generous people with an authentic sense of combining spirituality with business. They sell an excellent and extensive assortment of ritual incenses and oils, in addition to a unique selection of ritual tools. Let them know you heard of them here, whether you go to their online ordering catalog with shopping cart (retail and wholesale catalogs) or you write them for their snail mail catalog at:

Astral Seas

POB 228

Salem Missouri 65560

Here's the rest of my links to Shamanic, Faerie and Wiccan Resources

Search Engines so you can find MORE ON-LINE MAGIC

The Magical Mundane

Whenever you're weaving fate in the mundane realm, this section might help.

FIRST AID ONLINE A witch is always practical! However, I have not checked this site out personally, so can't endorse it per se. If you go to it, please tell me how it works out for you. Thanks!

Francesca's Links has lotsa links to other magically mundane pages, including links to help you spruce up your Web page. There's also sites about music, movies, ...

To submit your rituals, poems, articles, and bardic tales read submission guidelines. The site generates a great deal of email, so click here to discover how to best contact me. I welcome feedback about the site!

Thank you for sharing my magic!

Yours in the Realm of Mystery,
Francesca De Grandis

A member of:

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This page was updated 03/01

<http://www.geocities.com/gothikfaerie/GFG/GothFae1.html>

6 captures

23 Apr 2001 - 22 Oct 2009

Nov DEC Aug

06

2001 2002 2009

About this capture
thee Gothik Faerie Grove

I imagine..

a looming carpenter Gothic house.. a thatched-roof cottage.. a castle on the moors.. a wooded Tudor manor.. underhill in a faery mound.

Inside, at thee dark ov tha moon, gathers a small but dedicated group. Part social club, part philosophical lodge, part faerie rath, part witches coven.

A re you brave enough
to Join them?

D o you dare
to risk Enchantment?

What does

Thee Gothik Faerie Grove
do?

Book Discussions
Camping Trips
Cemetery Outings
Coffeeshop Cruising
Darkwood Ritual
Drum Circles
Magick & Spirituality Workshops
Movie Nights
?
Interested?
Nearby (northeast Ohio) ?

Visit the Darkwood Hearth page,
or check our performance calendar
for upcoming events where you can find us!

Click to subscribe to the Gothik Faerie Forest

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Faerie Ring Design, 1998

Last updated: Moon-day, 16 Sept 2002 (under a waxing moon)

questions to: ambianya sindar-wolfkitten, wufkitn@{NOSPAM}en.com

Counter

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<http://www.pooklaroux.com/faebooks.html>

29 captures

30 Aug 2002 - 27 Oct 2010

Jan FEB May

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2005 2006 2007

About this capture

Books About Faerie

This page has changed significantly in this new edition of the Faerie FAQ. There are so many new books out about Faerie, and so many old ones! I can't list every book about Faerie, I just don't have enough room! And I haven't read them all...yet! So I have placed only the books and other media on this page that I feel offered me something significant in my understanding of Faerie. I'll try to keep the blurbs short and convey the essence of what each item offered me. I no longer have click thru links to sell you the books from this site -- sorry! If you need to buy cheap -- try half.com first. After that -- please get these books from your local independant bookseller! Keep the small bookstores alive with your support!

Be a Goddess!: A Guide to Celtic Spells & Wisdom for Self-Healing, Prosperity and Great Sex
and
Goddess Initiation

Francesca DeGrandis's Faerie Magick is nothing if not experiential, ecstatic. These are the books and the path I recommend to everyone who wants to get into Faerie Magick. If you want to follow the "Third Road" you will have to do the exercises (they aren't hard and they require very little in the way of tools and materials.) Francesca also has an album out called "Pick the Apple from the Tree", which you can get from Serpentine Music. "Goddess Keep My Family" is the favorite track off that CD around here. As she likes to quote Thomas the Rhymer: "There's the road to Heaven, and there's the road to Hell -- and there? That's the road to Faerie!" I hope to meet you someday, Francesca

de Grandis.

People of the Earth Ellen Evert Hopman

People of the Earth is a book you will want to read -- parts of it, at least. This is where I found my first references to Victor Anderson, Francesca De Grandis, and Gwydion Pendderwen. It appears to be out of print, but used copies can often be found.

The Vanishing People: Fairy Lore and Legends also
An Encyclopedia of Faeries.

Both these and all other Katherine Briggs books are out of print, and the author has, like so many other authors well versed in traditional faerie lore, has passed over. I purchased both of them through out-of-print book search companies. Not cheap, but if you have burning curiosity like mine...An Encyclopedia of Fairies is required reading for those of you who plan on delving deeply into matters of Fey importance. Pretty much any kind of Fairy, Piskie or Bwca will be listed in her volume. You can get lost in it, and it provides infinite jumping off points for all kinds of Faerie research. This isn't simply a volume of fantasy, because she carefully mixes folk talk with literature. It's still a secondary reference, but you can be sure the vast majority of new age faery books were crafted with it at right hand.

"Oak Ash and Thorn" and "Advanced Celtic Shamanism". Both of these are written by DJ Conway. She also co-created the Shapeshifter Tarot, with Sirona Knight and Lisa Hunt. Shapeshifter Tarot is full of images that could be very useful to anyone doing Faerie Magick or meditation.

The main reason I mention these two books is that my closest contacts to Faerie came through a similar type of shamanic practice. If you want to try to reach Faerie the way I did, try these resources.

Elves of Lily Hill Farm: A Partnership with Nature
Penny Kelly

This book, with it's hand drawn illustrations, is charming enough to read to your kids at bedtime. So far, I haven't seen the author recant it. I was delighted because Lily Hill

Farm is so close to me, I live in Ohio, the farm is in Michigan -- why, we're almost neighbors! Heck of a lot closer than Findhorn -- but a similar kind of story. If you like this and find it believable, let me introduce you to Eileen Caddy, and the magick of the Findhorn Garden.

The Findhorn Garden: Pioneering a New Vision of Man and Nature in Cooperation

By the Findhorn Community

Findhorn is a garden community situated on the sandy peninsula in the North Sea, They talk with Devas there. This book is a classic in nature communications literature. Those of you who are Pagan, please be patient with the New Agey feel of this book. There's a goldmine of information in here. There are other books about Findhorn and spirituality by members of the community. My understanding of some of the I have met fey is very similar to some of the info presented here.

Fairies: Real Encounters with Little People Janet Bord

Just what it says. You'll have to read it. Incredible! No, we are not talking about about a memoir written by a former cast member from the original "Wizard of OZ" cast. This book is from the folks at Fortean Times. This book will give you chills. It takes these issues very seriously. After you read it you may find it hard to look at these matters with the same eyes. Did it destroy my faery faith? On the contrary -- it confirmed it.

Fifty Years in the Feri Tradition Cora Anderson

Thorns of the Blood Rose Victor Anderson

I sent away to Cora Anderson for two books advertised for sale in the classified sections of Green Egg, "Fifty Years in the Feri Tradition" and "Thorns of the Blood Rose". I have to admit that "Thorns" seems a lot like extreme Rod McKuen to me -- but I know a lot of people have been profoundly touched by Rod McKuen's work (Readers all across America turned Rod into a bestselling author by buying self-published copies of his book out of the trunk of his carÉ) So maybe I'm just not ready for "Thorns" yet.

"Fifty YearsÉ", however, is a strange and provoking mix of concepts. If you are expecting the sweetness and light of Tinkerbell when you open the unprepossessing cover of this heavy little book, you will be shocked and surprised. Get in the frame of mind to read Charles de Lint's "The Wild Wood", and you might make it through "Fifty Years.." in a single sitting. Do I think this man's philosophy has had a profound effect on

the Radical Faerie movement? I'd expect so -- the ideas presented here are deep and graphic. This book may very well change the way you feel about the Fairy Faith. I heartily recommend that you support Cora and Victor's work and open your mind by buying this book.

Any novel by Charles De Lint

This guy knows something. He has to. He's very nonchallant about it in interviews, but the stories themselves are very subtle and full of fey resonance.. Read any of his books, see if you don't agree. He says they're just stories, fiction. Hah! I don't know what I can say about this writing -- I don't want to give anything away. You just have to read them on your own. Try "The Wild Wood" first, if you can find it.

The Holy Books of the Devas: the secret mythologies of the herbal world

Paul Beyerl

From the author of the Master Book of Herbalism. I sense this book has a lot in common with nature communications literature. Clearly the content comes out of the author's personal relationship with herbal wisdom and nature. Especially thoughtful and meaningful to me was the information about Verda (chlorophyll) and it's similarity to Haema (blood).

The Secret Life of Plants

Tomkins and Bird

And it's a very good thing that this classic was reissued. This is a real world volume about real but subtle dimensions of the existence of plants. You will wonder why they never talked about this in school.

If this book fires you up, please follow up by reading

"The Humanure Handbook" by Jenkins and

"Nourishing Traditions: The cookbook that challenges Politically Correct Nutrition and the Diet Dictocrats" by Fallon and Enig

The Carmina Gadelica

A man named Alexander Carmichael roamed the Scottish Hebrides during the periods spanning 1855 to 1882 collecting the stories and songs of the people in their language -- Gaelic. This became the *Carmina Gadelica: Hymns & Incantations from the Gaelic*. The Pagan roots of this people are evident throughout the prayers, hymns and charms -- and so is their belief in Faery. We are truly lucky that this collection was translated into English so that us non- Gaelic speaking people can enjoy and learn from the treasures of the Gaelic folk.

Specifically interesting to Faery seekers will be the chapters devoted to Night Shielding, Prayers for Protection, Fairy Songs, Fairies and Fairy Changelings.

The following books are in common distribution and will likely be easy to get hold of, but IMHO are less useful in developing an understanding of real faerie. To be sure, Kisma Stepanich's books have drawn a wide following in her Faery Wicca tradition, but this seems to be much more a created tradition than actual fey workings.

Witch's Guide to Faery Folk: Reclaiming Our Working Relationship with Invisible Helpers

Edain McCoy's a very prolific Llewellyn author, with widely read Wiccan/Pagan books to her credit. Most of this book is just secondary reference,

With a few hints from Edain, I finally understood what "Smoothing Songs" in the *Carmina Gadelica* were for, and I enjoy her approach. The book broadly proclaims a "Dictionary of 230 Fairies!" but I have to tell you -- you're much better off getting Katherine Briggs' Encyclopedia book for that. (See above)

Faery Wicca,
Books I and II
Kisma Stepanich

These have been out for a while, *Faery Wicca, Book. 1: Theory & Magick, a Book of Shadows & Lights* and *Faery Wicca: Shamanic Practices of the Cunning Arts*, Her books are very Irish, so if you're going into Faery from that angle, you might want to look these over. I must add a caveat here, though, after reading "When is A Celt not a Celt" by Johanna Hautin-Mayer in *Gnosis* #48 and now available online, that Kisma's scholarship seems to leave a bit to be desired.

I did not catch all the errors pointed out in Hautin-Mayer's article (see above), but I have

to admit that I was a little put off by the overarchingly Irish setting of her tradition. I won't deny that the Faery Faith is thick in Ireland, but it's not like there aren't Faery in Scotland, Wales, France -- and even in America! It is clearly a Wiccan/Witchcraft-based system. To her credit, she produced a very nice Faery Wicca Tarot in 1998 Definitely look into Book II for the info on Pishogue and Butter spells. You can also visit the Faery-Faith Network Website.

Finally, I'll end this page with two magazines. One out of print, one in print. Why is it that all the good magazines disappear? Omni, Metzlim, and finally and most recently, Green Egg. Oh! Subscribe, darn it! Subscribe! Keep the magazine industry alive!

Green Egg
Vol 28 No. 111
Winter 1995-96
"Gateways to Faerie"

If you can find this as a collectible, you'll treasure it forever. Goodies include interviews with both Francesca DeGrandis and Victor Anderson, as well as music from Gwydion. The cover graphic is fabulous, too.

Witch Eye is an occasional zine oriented toward the subject of Faeri Tradition in the style of Victor and Cora Anderson. I've only perused the website, and as of late have been too poor to even send off for a copy of the magazine, but hopefully will be able to get hands on this and give it a proper review. Meanwhile, dash on over to their website yourself. There's a lot of fun stuff right there! Witch Eye 6 is out and entirely dedicated to Victor Anderson...

Cafe Press is where you can get logo items to support the Faerie Shaman website.

This page is part of Pooklaroux's Faerie FAQ on the Faerie Shaman Website

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About this capture

Welsh dragon

Welsh Faerie Witchcraft

Dynion Mwyn

Welsh dragon

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[CLICK HERE FOR SEASONAL TIMES](#)

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"I See the Wild Witches Dancing in the moonlight, on the bluff above the raging sea.

I Feel their Magic Pierce the Night, even as their Love touches Me.

I See the Druids raise their arms, I hear their Shaman power call to me.

Feel the Pagan Magick in your breast, expand, contract, and transform thee.

I am a Witch, a Druid, and a Mystic Muse.

I am Magickal, Spiritual and a Bard with Exciting News...."

From The Bard by Rhuddlwm Gawr

Witchcraft and Wicca and Doreen Valiente StatCounter - Free Web Tracker and Counter

GENERAL RELIGIOUS DISCLAIMER

The practices and principles depicted here will vary from Coven to Grove and are from one tradition: Y Dynion Mwyn, the Welsh branch of Witchcraft. This information does not apply to any other religion but Witchcraft; with any other tradition but that of Y Dynion Mwyn; or any other association but the Association of Cymry Wicca. I cannot say strongly enough that the information in this Homepage or in our books, or our course, is not a substitute for learning the religion from a knowledgeable High Priest or High Priestess and if you wish to experience the religion, you should locate a reputable Coven in your area. Seekers: you should consult your spiritual guides regarding any of the information here so that you will be working correctly within your own karmic line.

webpersonals.com: A Smarter Way to Meet

Contents

Comprehensive Disclaimer Please read this section first!

This is what you will need to know before you read the rest of our home page. [ENTER HERE](#)

[Church and Coven of Y Tylwyth Teg and tradition of Y Dynion Mwyn Page](#)

Dynion Mwyn is a tradition of Welsh Witchcraft. Y Tylwyth Teg is a branch of that tradition. Y Tylwyth Teg means "The Faerie Folk" in Welsh. The Church and Coven of Y Dynion Mwyn is first of all the religion of Welsh Faerie Witchcraft. Y Tylwyth Teg is a legal religious non-profit organization founded in 1967. Our U.S. headquarters is located in Marietta, Georgia USA. There are Dynion Mwyn and Y Tylwyth Covens located in many states and cities in the U.S. and abroad. If you are interested, [ENTER HERE](#).

Chalice and the Blade by Author: Glenna McReynolds

Glenna is one of the best new fantasy and romance authors around today. She writes a fictional account about Y Tylwyth Teg. Extremely Good reading!! Click [HERE](#) to go to her page and purchase her books!!

Welsh Faerie

Witchcraft Beliefs

The beliefs of Y Dynion Mwyn are ours and do not apply to any other group, tradition, coven, church or grove of Witchcraft and/or Paganism. [ENTER HERE TO LEARN MORE ABOUT OUR BELIEFS](#).

Witchcraft Dictionary and Glossary of Terms

There are many misconceptions that a great number of people have about Witchcraft. If you really want to know the truth about Witchcraft, [ENTER HERE](#).

Brief History of
Welsh Faerie Witchcraft
in America

Y Tylwyth Teg Welsh Witchcraft was brought to the United States in 1966, by an American whose teacher found him on the Island of Majorca. If you want to learn the exciting story, [ENTER HERE](#).

Welsh Faerie
Witchcraft FAQs

There are many misconceptions that a great number of people have about Witchcraft. If you really want to know the truth about Welsh Faerie Witchcraft - Y Dynion Mwyn, [ENTER HERE](#).

What is the Wheel of the Year and What Holidays do Welsh Witches Celebrate?

Y Dynion Mwyn Witches celebrate the wheel of the year which includes 8 Sabbat festivals and 13 Full Moon Esbats. Some Witches celebrate New Moons, and a host of minor festivals. If you want to know more, [ENTER HERE](#).

Astrology

Visit sites that will not only teach you a great deal about Astrology, but they can also help you to cast your first Horoscope and read a Natal Chart correctly. [ENTER HERE](#)
Reading List and Camelot Bookstore

You can buy Y Tylwyth Teg and Dynion Mwyn books as well as recommended books on Astrology, Celts, Druids, Wicca or Witchcraft or specific authors, through Amazon.com. [ENTER HERE](#)

How do I Become
a Welsh Witch or Associate Member?

Either you are initiated into a Dynion Mwyn coven in Wales or you study with one of our Y Tylwyth Teg Covens in the U.S. If you are looking for an easy tradition to learn, I would pass up this site in favor of an eclectic form of Wicca. But, if you don't mind hard work, [ENTER HERE](#).

How can our coven attain a non-profit status and be legally considered a "Church"?

If your organization joins the Association of Cymry Wiccae, and abides by the requirements, it will be legally considered as a religious "Church" and a non-profit organization by local, state and federal governments. You will be able to apply for a non-profit mailing permit and be exempt from taxes per IRS, State and Local laws. You will be able to ordain ministers. We are an umbrella organization and have giving tax

exempt status to our Pagan, Witch and Wiccan member organizations since 1976.
ENTER HERE
Spiritual Counseling

We provide free psychic and spiritual healing HERE. We address problems involving your religious and spiritual life.
The Mabinogion

Part of the Mythological system that is the basis for our religion. ENTER HERE
The Welsh Triads

The number three was sacred to the Celts and was used extensively throughout their religious writings and poetry. If you wish to see our version of the Triads, ENTER HERE

Coven Symbols

These are the various religious symbols important to our religion. Includes animal totems and religious icons. ENTER HERE
Dynion Mwyn of Wales

This is the homepage of the original Welsh Tribal Family which has carried on our Witchcraft tradition from 1282 A.D. down to the present day. ENTER HERE
Y Dynion Mwyn and Y Tylwyth Teg Covens and Groves

This page contains a listing of a few of our Covens, Groves and Study Groups located in the U.S. and abroad. ENTER HERE
Other Traditions of Witchcraft and Wicca

This page contains a list of known Wicca and Witchcraft traditions and includes a description of the tradition as well as a contact e-mail or snail mail address so that you can get in touch with someone and find out even more information. ENTER HERE

<http://www.geocities.com/ferigold/ytfiles/index.html>

17 captures

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About this capture

Faery Gold

The Tylwyth Teg Files

Y Tylwyth Teg's Plagiarism of Faery and Wiccan Authors

An Open Letter To The Pagan Community

Revised August 8, 2001

It has come to my attention and the attention of others in my tradition of Faery/Feri that an organization calling itself "Y Tylwyth Teg", based in Georgia, is representing itself as a "Welsh Faerie Tradition" and plagiarizing authors who write in the Anderson Faery lineage and others, changing names and minor details to fabricate both a false history and a book of shadows claiming to be of "genuine Welsh origin". In fact, large helpings of the material on their web site authored by Robert Martin is almost word for word either from Francesca De Grandis' book *_Be A Goddess!_*, from Anna Korn's essay explaining the Faery Tradition on the Covenant of the Goddess web site, or from Mike Nichol's web site where he discusses the directions and elements in one well-known seminal essay. They also plagiarize materials that originated with Gabriel Carrillo of the Bloodrose line of Faery that have been published on the Web without his permission.

To the right are some examples of plagiarism on the Y Tylwyth Teg website.

Basically, YTT has copied and reworked Anna's article and Gabriel's and Francesca's and others' works and are now representing these folks' original work as YTT's very own alleged 700 year old "Welsh Faerie Tradition" and under their own "copyright".

Someone close to COG has said that COG had threatened legal action in the past if YTT did not remove the offending materials authored by Anna Korn from their web site, but apparently once the attention was off of YTT again, they put the material back. All along there was a bare attempt at paraphrasing the material and changing the order of some of the ideas to try to mask it's stolen origin.

I understand that Francesca has been notified about this copyright violation, and it should be well-known that the claimed sources of YTT's history and teachings is not to be trusted. Based on what we have seen on their site, we can only conclude that they are stealing the work of others to lend themselves a false legitimacy that they do not deserve. Let their legitimacy be based on hard work and honesty, not on theft and lies.

I strongly invite and urge everyone in the Pagan community to examine this website and the source materials I have mentioned and draw their own conclusions. Faery Gold's observation is that this web page author in question, Robert Martin, under the aegis of YTT and "Lord Rhuddlwm Gawr" is clearly, documentably, and irrefutably, without any hint of rumor or hearsay, presenting artificially Faery-scented snake oil. It **COULD** be perfectly good snake oil, actual snake oil has many uses, but that doesn't change the question of truth in labelling and advertising. People want the real Faery/Celtic snake oil, not a cheap smelling imitation knock off...

That these people are trying to prey so transparently on the hunger of seekers for anything "Celtic" or "Faery" to the point of stealing others' work and creating a bogus history of themselves and a bogus "Faerie Book of Shadows" (the REAL Faery Tradition has no "Book of Shadows", it's an oral tradition) is utterly reprehensible, and I hope the entire pagan community rises up from the audience and boos these folks off the stage

until such time as they have come clean on what they have done. As if Kismet Stepanovich's experience was not warning enough that folks in the pagan community will not stand for this sort of dishonesty and misrepresentation, and that what comes around goes around.

Faery Gold in honor calls upon the leaders of Y Tylwyth Teg to respect the copyrights of others and in so doing to:

1. Remove all plagiarized materials from their website, or to obtain appropriate permission from the authors to reproduce or adapt their published or unpublished works. Make prominent a statement that such material is "used with permission of the author" and identify the original author. Identify the writer making an adaptation if such is the case.
2. To footnote and cite the sources of the material on their site, much of which appears to have come from various books or websites, and provide a bibliography.
3. To represent themselves and their history in an honest, upright, straightforward, and ethical manner. Example 1 will make clear what is meant by this. The truth about their origins may be more humble than they currently attest, but it is not glamorous ancient origins that make for a thriving spiritual community, but hard work and dedication to the Mother and Her children. There is no dishonor in a tradition created honestly and creatively by its founders. Gerald Gardner did it. Reclaiming did it. NROOGD did it. Malaclypse the Younger did it.
4. Apologize publically for the pain and hurt and harm their policy of indiscriminate "borrowing" has brought to those of the Faery Tradition and other teachers and authors whose sacred traditions and lifeworks they have seemingly co-opted. Apologizing will not undo the karma of these past acts, but they are the beginning of healing. I imagine such an admission might be very difficult. Faery Gold maintains it is the right thing to do.

In correspondence with various Georgia natives, and longtime practitioners and elders of the Craft in the US, it appears that YTT leadership has a tarnished reputation going back 30 years in terms of intellectual honesty. We call upon the leaders of YTT to come forward with honor, to respect the efforts and traditions of others, and to conduct themselves with integrity. In time, that reputation may change for the better, and the Craft as a whole be greatly enhanced as a result.

If anyone is called by the Fey to seek the Faery magic, I call upon them to seek out an initiate and train in the Tradition. It is a gift of our Gods entrusted to our care. Better yet, look within yourself for that spark of Faery that resides in all things and in all paths of integrity and truth. May all that has been stolen from us turn to lead and worthless glass. May what is freely asked and freely given bring prosperity to all.

May the Goddess guard your footsteps on the path.

Blessed Be

Faery Gold

Updated: 8 Aug 2001. Minor factual corrections made to Nichols page, other minor improvements in response to reader feedback. Added Example 5.

oldones

Home

Examples of Plagiarizing By Y Tylwyth Teg:

Example 1: *BE A GODDESS!* by Francesca De Grandis, 1998.

Example 2: "The Faery Tradition" by Anna Korn, 1988.

Example 3: "Rethinking the Watchtowers" by Mike Nichols, 1986.

Example 4: BloodRose/Faery Deities' and Guardians' Descriptions by Gabriel Carillo.

Example 5: Aiden Kelly's Goddess Litany.

Example 6 [offsite]: OOTD's "Gathering of the Tribes" Event.

Example 7 [offsite]: Plagiarism of Robert Cochrane/Roy Bowers

Miscellaneous Examples.

Appendix: Comprehensive Index

Note that these are some of the more obvious and egregious examples. There very well may be others. If you notice any other plagiarized material on TylwythTeg.com, especially from a book or similar hard, documentable source, please drop us a note so we can evaluate its suitability to this site. Be aware also that many of the examples taken from YTT's web site have probably moved since these pages were first written. The intrepid explorer can use words and phrases from these examples in a suitable search engine to relocate the desired texts in their current location.

To Report Stolen Faery Gold Email:

ferigold@yahoo.com

Credits

"Old Buggers" image from Witch Way Graphics.

Browser Note

This page uses cascading style sheets and displays best using Internet Explorer 5 or better. 1

http://www.geocities.com/Athens/Rhodes/5569/fae_toc.html

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The Faery Tradition

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6. 7. Heaven Shiner - Fire in the Earth - Center Encompasses All

The Feri Goddesses of the Four Directions

More Information

Some Feri Related Reading

Some Feri Related Links

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<http://www.geocities.com/Athens/Rhodes/5569/critic.html>

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About this capture

The Faery Tradition

Fairy Faery Faerie Feri

purple and turquoise Celtic Peacockpurple and turquoise Celtic Peacock

Some Answers About this Web Site

This website has provoked a furor. I have to say I expected this from the Feri community. Several criticisms of this site are out there on the net.

One articulate and reasoned one is at:

<http://www.geocities.com/ferigold/rd2feri.html>

While the page is mostly critical without being abusive, I am very disturbed that they accuse Ellen Perlman/Lilinah biti-Anat of being the creator of this website. They obviously have no clue, and shouldn't make unverified accusations that could hurt someone. I sure hope this hasn't caused her too much trouble in her community.

Back to the more reasonable stuff. They complain that I removed my "Guest Book". Indeed I did. I was tired of the abusive messages posted there. I cannot say they were unexpected. It was typical of behavior in the Feri community for many many years.

Ferigold also notes that on my "Feri Principles" page "the author paraphrases Anna Korn/Andraste without giving her credit." Actually, I do give her credit, and I thank Anna for giving me permission to use the material, although perhaps so much time has elapsed that she no longer remembers posting that to the Guest Book. Or perhaps the author of Ferigold hasn't looked at my website for a long time.

Since my web site was put up, members of the Feri Tradition have become somewhat more public. This is a good thing. Feri is a very valuable practice and has been relatively unknown and often very secretive. One example of this is the printed magazine Witch Eye which also has a web presence and some articles on line at: <http://www.lustydevil.com/witcheye>

Certainly, the tradition has some secrets. This is normal for religions like ours, which depend on training ourselves in using our energy and conjoining it with a particularly powerful energy current.

But it was not the secrecy per se that bothered me. Rather, it was the sniping, back biting, and finger pointing that have gone on among Feris for decades, that bothered me. These launched into periodic "wars" between various teachers, each accusing the other of not teaching the "real" Feri tradition, and leaders and members of one branch telling the trainees and initiates of another that they weren't really Feri, to the extent of saying that their initiations were not valid. Victor himself did this, if he were perturbed by any of his initiates for some reason - even if he had initiated them himself many years before and they had been teaching for a very long time and maintaining contact with him.

After particularly ugly outbreaks, there have been gatherings of leaders of various branches to try to work out the conflicts. Some of these meetings were very productive, but they have never ended the distrust and competition among branches.

I expected to get attacked. And after reading over the various messages in my Guestbook, I could see that the behavior met my expectations. I was not only verbally attacked, I was also cursed. I was not surprised. Feri isn't a "fluffy bunny" practice. While cursing is not encouraged, it is considered a valid practice when necessary.

Ferigold also mentions that Victor Anderson, founder of this tradition, objected to various aspects of this website. Victor did not use a computer, so he could only know about this site through his students and initiates, and I feel certain that my site was not presented objectively. Apparently Victor said that my site did not represent his personal practice. This is absolutely true. I do not present Victor's practice. What I try to do here is indicate some of the variety that exists within the Feri Tradition today. I have NEVER tried to pass this site off as belonging to or being approved by Victor. That would be very very wrong. If people thought so, they were not reading carefully.

Ferigold says that my site, and I quote, "consists of original materials authored mainly by Gabriel of Bloodrose, Francesca De Grandis, and Anna Korn - each of whom has put

a highly personal stamp on what they have received through Victor's line." This is true as far as it goes. In fact, there are elements here on the Road to Faerie from quite a number of other teachers as well. And I've blended some of my own in as well.

Frankly, I have not revealed any material I was bound by oath to protect. That would be wrong.

And I am certainly not pretending to teach Feri over the internet. That would be impossible. Feri requires personal attention and years of intensive study, preparation, and practice.

This website was not put up for my personal aggrandizement. If it were, I would be making myself available through it as another teacher to all and sundry on the net and trying to turn a profit, as a certain person who claims to teach "Welsh Fairy" does.

I put this site up to give a little taste of the Feri Tradition. Based on favorable comments - and there have been favorable comments, even from other Feris - I think I may have achieved this to a tiny extent.

bar

Follow the Road to Faery
Index Feri Roads Sign Post

** soft green grass **

Peacocks courtesy of Dover Celtic Clip Art
Title Header and Buttons created by me
Bars found on the web

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<http://www.pooklaroux.com/why.html>
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About this capture
SilverFruit Image @ MH Snyder 2003

This page Last Updated March 20, 2002

A few words from Pook La Roux:

What this site is about:

My spouse asked me why I was putting so much energy into this site. After all, there are hundreds of Wicca/Witchcraft/Pagan sites on the Web at this point. There are hundreds of FAQs about Magick and Witchcraft. There are even a good number of sites about Shamanism. What's so special about The Faerie Shaman?

It's that word "Faerie".

There are people who think "Faerie" means "make believe cartoon creatures like Tinkerbell from Peter Pan." There are other people who simply use the word as a synonym for "homosexual". What if the real world of Faerie is beyond these things?

My first inkling that Faerie might not be so shallow came when I was reading a book about the Findhorn Garden. At this point, I still wasn't convinced, but something in that book struck a chord with me. I carried around this secret thought for quite a few years, as I began to study Modern Magick and the religion of Witchcraft.

I found books like Kisma Stepanich's "Faery Wicca" and I pulled them off shelves with hot little hands and bought them with grocery money. This was kind of, but not quite what I was looking for. I wasn't sure what it was I was after, until I read the Francesca Dubie (De Grandis) and Victor Anderson interviews in "People of the Earth". The secret seed began to sprout.

Victor seemed to be saying "The Faery people are a real race of people who share the planet with us. They have always been here -- and will always be here." And Francesca seemed to be saying "And I am one. Are you one, too?" How could this be? But fragmentary clues welled up around me, once I knew what I was looking for. (Never forget that the people who are in power have controlled the flow of information for so long we don't always have the reflex to use the resources that are out there that will help us to find the truth.)

It wasn't until a couple of years ago that after much growth in the dark quiet of the earth womb this secret seedling poked up from beneath the soil. I found the book "The Elves of Lily Hill Garden" and began to take Shamanic training at the same time. I was charmed by the book: "Gee, a place kind-of like Findhorn right here in the US! In Michigan, why we're almost NEIGHBORS!" And then I had the Imram where I MET THEM.

It's much too intimate a thing for me to be able to lay out on this page for you like a dissection subject -- but I assure you, I was convinced. Whatever I ran into out there in the Second Air -- it was real, -- and it sure resembled something drawn by Disney. But what then did this mean in terms of Faery being in this life, in this air? Are these the People who live Between? And just between and never in? Not to be touched or seen with a mortal eye? Or is it me who doesn't know how to slip between -- me who is trapped in this one space?

It meant that they are everywhere. It means, yes -- Brownies do sometimes put your clothes from the washer to the dryer if they've taken a liking to your family, just like deer will walk right into the barn to eat corn with the horses, and the raccoons will get into your garbage cans. They aren't held back by the same notions of property and territory we are. Yes -- little green men may hang around your houseplants and you don't know how to look to see them. It doesn't mean they aren't there -- you can't always pick out a chameleon on a green leaf, and you may not ever catch them because they might be faster than the fastest flying insect. But just because you can't catch a fly doesn't mean it's not there. It means, we have found tiny shoes, pipes and tiny mummies. It means reputable sources have seen them dancing in rings on roads and in fields -- up to the present day. Are they Aliens? Are they some kind of ghosts? Are they a secret race of human cousins? Are they something else entirely? We don't know, but it's going too far to say they aren't real simply because we're uncomfortable answering these questions.

The experience with them in the Imram convinced me of one definite thing: we have to respect them. If they are real, they have cultures and concerns as real as our own. They don't want us peeping and spying on them --they never have liked it -- and they have as much right to privacy in their lives as we do in our own. They don't like to be treated as stereotypes, any more than people like to be boxed and labeled. And yet, still we can only come to some acceptance of each other beyond the walls of ignorance. We have to be open to accepting the truth in whatever form it may come. It's not likely to come from the lips of man.

The last but most urgent reason I'm putting so much into this quest, what about those old tales of Fairy brides, and Fairy Lovers, and Changeling children and blonde haired babes stolen from their cradles? What if there are Fey genes mixed among the blood of mankind? What does that mean? What if whole tribes of small folk mixed into whole tribes of tall folk, and the result is that so many of us have this added awareness or potentiality? I'm not talking about a superiority, because if it is true, then surely I've seen

more people who couldn't accept, couldn't handle this dimension in their lives than people who appreciated it and valued it. And this isn't a sad ploy to hoist one ethnic group over another. If the Little People were in one place in the world, we know they spanned the globe. You don't have to be Irish or Polynesian, white or black. It's the bald fact that the whole human race is a species of mutts that puts us in this position to begin with. How do we know we're all not the bastard children of the People of the Stars?

At this point maybe I'm losing some of you, you're saying "This Pook is off the beam!" You came here looking for flower fairy gifs, or you were hoping for something Pagan and Rainbow-colored. All I'm saying is that you could be searching the web for pictures of dainty winged things while hundreds of them would be floating about in your own yard right at this minute if you didn't spray it down with weed poison all the time. You could be trying to find your Gay identity when it really is in your Fey genes just like your green eyes and your blond hair. And there could be a part of you that is so afraid to deal with these things that you surf on out of here, never to visit the Faerie Shaman ever again -- but at least, I've said my peace. I don't have answers, but at least we can share the questions.

Since this is my site -- my Magickal site, in addition to truthful information about Faerie, I'll post information about other Magickal subjects and disciplines. I'll offer original and meaningful Pagan art and showcase talented Pagan artists and writers. I've been studying Divinatory methods for over 20 years -- surely I've got to have something I can share. I have been sincerely and deeply devoted to the cause of Anti-Defamation for Magickal Religions for over 5 years. I'm going to use this as a vehicle for that cause if I can. And my pledge to you, is to bring you things that are unique and useful -- for you to come to depend on my site to bring you something different and good. So much so that you'll want to return over and over. And as you come back, you get a little more exposure to the Real world of Faerie, little by little until you can see with your third eye into the second air, and not think anything of it.

"Gin ye call me seelie wight---I'll be your friend both day and night.

Last Updated 2/2003

Pooklaroux @ 1999, 2000, 2001. 2002, 2003

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<http://www.duc.auburn.edu/~kerrlin/>

64 captures

23 Apr 1999 - 15 May 2010

Dec FEB Apr

13

2005 2006 2007

About this capture

Linda Kerr's Faerie Faith Page

A Branch of the MacFarland Dianics

Linda Kerr's Faerie Faith page has moved to a new hosting site. The domain is still the same (www.faeriefaith.net), but if you're arriving here by going to the old address, <http://www.duc.auburn.edu/~kerrlin/>, please note that it is no longer valid. Please go to <http://www.faeriefaith.net>, and remember to update your bookmarks.

<http://www.pooklaroux.com/faeriemusic.html>

37 captures

30 Aug 2002 - 6 Apr 2012

Jan FEB May

20

2004 2006 2007

About this capture

Faerie Music

Okay, I know, there's more to Faery Music than this. So help me out, OK? I spend all my money on books and computer equipment :) If you buy CD's suggest some appropriate content here for us. Yes, Yes, I know, gotta get something out on Tori Amos and Loreena McKennit.

"Minstrels of Enchantment",

Dragonfly Reel

is driven by the enchanting, exotic fiddling of Terry Sindar, whose experimental style is derived not only from Mediterranean, Gypsy, Celtic and Appalachian traditional music, but also the guitar styles of rock legends such as Ritchie Blackmore and Tony Iommi; blended together and flavored with a hint of faerie majik. He is backed by danceable Middle Eastern hand percussion, and keyboards that provide the drone of bagpipes, bells, and woodwinds. Both the new release, "Minstrels of Enchantment", and the previous demo CD are available through Haunted Dreams Productions.